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SOME VERSES OF PRATIJÑĀYAUGANDHARĀYAṆA[1]

By

SUDARSHAN KUMAR SHARMA, Bhatinda (Punjab)

Pratijñāyaugandharāyaṇa of Bhāsa, in my opinion is a mighty effort on the part of the dramatist to expose the practical aspects of the theories of Polity as enunciated by Bṛhaspati. His task being hazardous his language becomes a bit subtle at certain spots and it becomes the sacred duty of a researcher to remove the anomaly. An effort, therefore, is being made in this paper to complete the interpretation of the three verses I. 12, I, 16, and II. 6.[2]

etāni tānyāpatitāni kāle
    bhāgyakṣayānniṣphalamudyatāni ı
turaṅgamasyeva raṇe nivṛtte
    nīrājanā kautuka maṅgalaṇi ıı
yadi Śatrubalagrasto
    rāhuṇā candramā iva ı
mocayāmi na rājānaṁ
    nāsmi yaugandharāyaṇaḥ ıı
kāmaṁ yā tasya sā līlā
    tatraivānugataṁ manaḥ ı

1 Originally read at Kuruleṣetra XXVIIth A. I. 0 C. 26-28 Dec. 1974.

2 Part. yaug. edited by myself, pp. 88, 49, 68. Published by Messers. Motilal Banarasi Dass., Delhi-7, 1965 First ed. Second ed. in the Press in two separate forms Hin i and English editions.

Also. T. Gaṇapati Śāstri's text, Shridhara Printing Press, Trivandrum 1938, pp. 31, 40, 50.

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ye tvasya sacivāḥ sarve
yatnmāsthāya te sthitāḥ ॥

The verse at no. one can be explained and construed in a number of ways—

" Due to the failure of providence, in due course of time, have fallen or appeared these useless omens i.e. the presence of an amulet etc. It may have a better and a deeper significance.

Owing to the cessation of providence or fortune, these useless upsurges have crept in, in due course of time.

OR

In due course of time such things have appeared having rendered (all) efforts useless like the auspicious rituals or ceremonies of lustration etc. for the horse after the war is over. In reality the context in view is that of the Aśva-medha sacrifice wherein after the battle for the regainment of the sacrificial horse is over, the formal observances such as presenting the lustration etc. appear only to grace the significance of the ritual. Yaugandharāyaṇa after finding his master alive even within the premises of the enemy takes an optimistic view of the happening. He sees a silver lining in the dark cloud in so far as the captivity or capture of Udayana had paved the path for a countercovin whereby he could easily wreak vengeance upon Pradyota and show him down by regaining his lost horse i.e. Udayana who had been caught promenading through his pleasure spots only to elicit veneration and supplication from the tributaries. When caught by a recalcitrant foe it was required to be got released and regained for a righteous victory.

C. R. Devadhar translates the verse as under :—

These came at a time when the loss of our good fortune rendered their acquisition useless, like the having of auspicious lights round a charger, when the battle is over. [3] While a S. P, Ayyar renders it as under :—

Ah ! what use now are all these things, brought when one good fortune has come to nought.

They are like the meaningless lustration of horses after the war's cessation. [4].

Paṇḍita Rāmacandra Śukla translates in Hindi as under :—

"इस समय भाग्य क्षय होने पर (राजा के पकड लिए जाने पर) इन सब चीजों का आना व्यर्थ है क्योंकि अब समय निकल गया। जिस प्रकार लड़ाई खत्म हो जाने पर घोड़े की नीराजना विधि के वास्ते लाई हुई मङ्गल सामग्री व्यर्थ हो जाती है।"[5]

3 Translation to the ed., of the play. by Devadhar C. R. Oriental Book Agency, Shukrawar Peth, Poona, p. 54.

4 Two plays of Bhāsa by Ayyar A. S. P., V. Ramaswamy Sastrulu & Sons. Madras,

5 Prat. Yaug. Hindi Translation by Shukla Ramachandra, Ramanarayanlal Beniprasad, p. 23.

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The amulet or a rakṣā sūtra brought to Yaugandharāyaṇa has been rendered useless after the king is caught by the enemy. In reality it had been brought late and the inevitable event marring the efficacy of charms and spells is to be blamed for its being rendared useless. Rather the amulet has been rendered superfluous like the superfluous ceremony of lustration performed to a horse after it has returned safe from the victorious battle ensued during an Aśvamedha sacrifice.

The verse at No. 2 has also been construed erroneouscy by C. R. Devadhar, A. S. P. Ayyar and Paṇḍit Śukla. A. S. P. Ayyar translates it as under:—

" If my master caught by the enemy like the moon
By Rāhu vile, I do not liberate soon;
My name's not Yangandharāyana, I say,
Be the consquences of this what they may. " [6].

C. R. Devadhar says in this regard—

" If I do not release my king seized by the hostile force, like the Moon, by Rāhu, I am not Yaugandharāyaṇa. "[7]

Paṇḍita Śukla's Prose-order is a bit manipulated one in order to bring out the forced sense.

" Rāhuṇā Candramā iva Yadi (Svāmi) Śatrubala grastaḥ (tarhi) yadi rājānaṁ na mocayāmi Yaugandharāyaṇo nāsmi ". His translation is

" राहु से ग्रसे चन्द्रमा के समान शत्रुओं से गृहीत (पकड़े गए) स्वामी को यदि मैं न छुड़ा लूँ तो मैं यौगन्धरायण नहीं।"[8]

But the sense understood by the three scholars seems to belie the facts purported forth by the words.

" Rāhuṇā Candramā iva Śatrubalagrasto Yadi rājānaṁ na mocayāmi nāsmi Yaugandharāyaṇaḥ "—is the complete Prose-order broght out from the words employed by the poet. While translating it we find that the first two Pāda's come to qualify Yaugandharāyaṇa and not 'rājānaṁ' which is 'Accusative'.

" Engulfed by the forces of the enemy or overpowered by the might of the enemy like the Moon eclipsed by Rāhu, if I do not get released or free the king, I would cease to be Yaugandharāyaṇa. ' In case these are to qualify ' rājānaṁ ' the words shall have to be transformed into ' accusative ' from nominative as such.

" Yadi Śatrubalagrastaṁ Rāhuṇā candramasamiva.
mocayāmi na rājānaṁ nāsmi Yaugandharāyaṇaḥ. "

6 Two Plays of Bhāsa, p. 127.
7 Translation, ed. of the Play by Devadhar C. R., p. 57.
8 Prat. Yaug., Hindi Translation by Shukla Ramachandra, p. 69.

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In this case Pāda No 2. shall carry nine syllables and render the metre erroneous. Towards the end of the Fourth Act it becomes apparent that it is Yaugandharāyaṇa who is engulfed by the enemy-forces and his fame eclipsed whereby he re-gets released Udayana from the clutches of Mahāsena. His metaphorical re-presentation as Moon is a characteristic figurative presentation.

T. Gaṇapati Śāstrī in his commentary to this verse[9] has tried to justify the interpretation of the first two pādas separately as pertaining to Udayana and the second two pādas as pertaining to Yaugandharāyaṇa.
He writes:

" Svāmīti prakṛtamanuvartate. Svāmi, Śatrubalagrasto Yadi śatruṇā gṛhitaścet. Rāhuṇā Candramā iva bhavati arthāt Saḥ. Yogyatayā grastapadādhyāhāraḥ. Yathā Rāhugrastaḥ Candro na Ciraṁ grāsamanubhavati, Kiṁtu Rāhusakāśānmocanaṁ Kṣipraṁ prāpnoti, tathā Śatrugṛhītaḥ Svāmī na ciraṁ nirodha duḥkhamanubhaviṣyati, kiṁ tu śatrusakāśānmocanaṁ Kṣipraṁ prāpsyatītyayamartho ' Rāhu grastacandropamayā dyotyate. Kastarhi mocayiṣyatītyā kāṅkṣāyāmātmanaḥ eva mocayitṛtvaṁ mocanavyatireka śapatha karaṇa bhaṅgyā pratijānīterājānaṁ, na mocayāmi yadyartha kākvā na mocayāmi cedityarthaḥ. tarhi Yaugandharāyaṇo nāsmi Yaugandharāyaṇasaṁjño na bhavāmi prajñāśauryadhairyādi guṇasampad viśrutāṁ Yaugandharāyaṇa Saṁjñāṁ tyajāmītyabhiprāyaḥ athavā. Yaugandharāyaṇo nāsmi Yaugandharāyaṇānāmāhamabhāvaṁ gacchāmīty arthaḥ.

" Yadi Śatrubalagrastaṁ Rāhuṇā Candramiva " kvacidardhaṁ paṭhyate. tatra lekhaka pramādacyutaṁ ' tamiti ' padaṁ praśliṣya Rāhuṇeti padaṁ cāntimaṁ Kṛtvā ' taṁ ' candramiva Rāhuṇā " ītyevaṁ pāṭhaḥ śuddhaḥ kartavyaḥ arthastu tadā vispaṣṭa tamaḥ. "

M. M. T. Gaṇapati Śāstrī apparently prefixes ' Svāmī ' to the first two pādas and adds ' ahaṁ ' to the third and the fourth pādas. Translation therefore, would be.

If (Svāmī i.e. the king) is overpowered by the forces of the enemy like Moon by (the malignant star) Rāhu, (if) (I) do not get released the king, I shall cease to be Yaugandharāyaṇa. He has suggested an improvement one variantly suggested by me earlier i.e. Yadi śatrubalagrastaṁ taṁ Candramiva Rāhuṇā. Mocayāmi rājānaṁ nāsmi Yaugandharāyaṇaḥ." In case I do not get released that king overpowered by the forces of the enemy like the moon eclipsed by (the malignant star) Rāhu, I shall cease to be Yaugandharāyaṇa.

But the sense construed by me in line with the expressions available in the text:

9 Text of Prat. Yaug. ed. by Ayyer A.S.P., pp. 40-41.

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"Yadi Śatrubalagrasto Rāhuṇā-candramā iva mocayāmī na rājānaṁ nāsmi Yaugandharāyanaḥ" having the first two pādas pertaining to Yaugandharāyaṇa.

"If overpowered by the forces of the enemy like Moon eclipsed by (the malignant star) Rāhu, I fail to get released the king, I shall cease to be (called) Yaugandharāyaṇa" appears more reasonable as it displays the true heroic spirit of Yaugandharāyaṇa who ultimately gets his master free from the clutches of the enemy even at the cost of his own life which is thrown into jeopardy when his scimitar fails by a stroke of the tusker's trunk. His survival through the sporting attitude of the enemy turned a kindred of his master is a point which entails luck and chance or else he could be punished with the device of impalement on the stake. The verse—'kāmam yā tasya' etc. is more controversial. A. S. P. Ayyar construes it as under:—

"No doubt our plan was based on his favourite sport.
And our men sent out are skilled and dependable.
But all his ministers are zealous and able.
And will exert to the utmost and give him support.',[10]

C. R. Devdhar translates it as under :—

"Although it is true that his mind is set on that favourite sport of his, yet there are all these his ministers who have been greatly exerting themselves." [11]

And Paṇḍīta Śukla says :—

"उसका मन तो हाथियों के शिकार में खूब लगा रहता है। पर उस के मन्त्री भी (उसको उससे बचाने के लिए) सतर्क रहते है।"12

The first two pādas can be construed in more than one ways—

Although that which is his sport, his mind is fully engrossed in that. This pertaining to Udayana who being fond of enticing elephants through lute-playing his sole source of recreation, his mind fully engrossed in that—Mahāsena wanting to catch him napping through Sālaṅkāyana and his entourage, worries at the same time of the alertness of his ministers who could fail his plot before it could assume any tangible form—constitutes the first significance of this verse. There can be first different sense as well.

"Although that which is an easy task for him (i.e. Sālaṅkāyana) still (my) mind is concentrated there (out of anxiety lest the plan be hatched before it ripens) (because) those that are his ministers they (too) must be alert having taken stand on an effort (i.e. a counter measure)." The content in view is that of Sālaṅkāyana who had been sent by Mahāsena who unable to find a

10 Two plays of Bhāsa, ed. by Ayyar A. S. P., p. 132.
11 Notes to Prat, Yaug, ed, by Devadhar C. R., p. 60.
12 Prat. Yaug. Hindi translation by Shukla Ramachandra, p. 87.

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communique from him becomes a bit diffident regarding the security itself of Sālaṅkāyana and hence it is that he feels that even though he deems it an easy task for Sālaṅkāyana to have vanquished Udayana by his skilled manouvering still his mind was wistfully anxious for his security lest the skilful anticipatory action of the alert ministers of Udayana should have brought his efforts to a nought and in the process have killed even Sālaṅkāyana.

Mahāsena can be a bit philosophical in " Although it is a freak of that (Almighty) (whether to afford success or failure in the plan), yet my mind is pivoted or my mental gaze is pinioned there and then (because) those all that are his ministers they stand (alert) having put in their own efforts."

OR

Though that, verily, is an easy task for him and his mind is fully applied into that (still) those that are his ministers they (too) stand having taken (cognizance of) their effort.

In this last interpretation the first two pādas refer to Sālaṅkāyana while the last two refer to Yaugandhārayaṇa and others. The entire verse may allude to the activity of Yaugandhārayaṇa. Mahāsena can have an outright imagination with regard to his apprehensions that can play havoc with his devious tactics, through well-anticipated counter stratagems. The translation with regard to that would be—

" Ostensibly, that which is his sport, (in the form of political intelligence or statesmanship) my mind is running after that, because, those all that are his secretaries or assistants, they too, stand having mounted on an effort. " He is worried about Sālaṅkāyana whose ' Līlā ' i.e. the sport of statesmanship is so exacting that any measure undergone to dupe him, could turn the tide in disfavour and there was a pimple upon an ulcer in the form of the anxieties of Mahāsena in so far as the ministers working in alliance with Yaugandharāyaṇa and thorougly guided by the errands of the latter, were acting in unison to subvert any effort on his own part to harm him or his master (i.e. Udayana). C. R. Devadhar quoting Dr. A. C. Woolner says—"Though our plan was based on his favourite sport etc."[13] which equally strikes unreasonable being most unliteral in essence. It obviously refers to Mahāsena who actually is the speaker. How could he mean " our " from ' tasya ' in the first Pāda?

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13 Notes to Prat. Yaug. ed. by Devadhar C. R., pp. 94-95.

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*CITATIONS FROM THE DAŚARŪPAKA OF DHANAÑJAYA IN THE COMMENTARIES ON SANSKRIT DRAMAS

By

S. G. MOGHE, Bombay

The text of the *Daśarūpaka* (*DR*) of Dhanañjaya is published several times. It is published with the commentary of Dhanika by the Nirnaya Sagar Press, Bombay. It is also recently published by the learned scholar T. Venkatacharya with the Commentary *Avaloka* of Dhanika and the sub-commentary *Laghuṭikā* by Bhaṭṭa-Nṛsiṁha, on behalf of the Adyar Library and Research Centre, Madras. In the notes to this book, the learned editor has also noted the variant readings already available in the edition of the Nirnaya Sagar Press.

Dr. T. G. Mainkar in his book '*Studies in Sanskrit Dramatic Criticism*' has invited our attention to the importance of the commentaries on the Sanskrit dramas for the reconstruction and purification of the still corrupt texts of the works on the *Nāṭyaśāstra*.

In this paper, therefore, an attempt is made to examine the utility of the commentaries on the Sanskrit dramas for properly reconstructing and purifying the corrupt text of the *Daśarūpaka*. Here, I restrict myself to the commentaries of five authors. (1) The *Arthadyotanikā* of Rāghavabhaṭṭa on the *Śākuntalam*, (2) The commentary '*Sañjīvana*' of Ghanaśyāma on the *Uttara-rāma-caritam*, (3) The Commentary '*Rasamañjarī*' of Pūrṇa-Sarasvatī on the *Mālatī-mādhavam*, (4) The Commentary '*Abhijñāna śākuntala-carcā* of the Anonymous Commentator from Kerala, and (5) The Commentary '*Prakāśikā*' of Raṅganātha on the *Vikramorvaśīyam*.

I. In the commentaries on the Sanskrit dramas, these commentators some times, record the readings that are altogether absent in the critical editions of the *DR* so far brought out and even in the edition of the learned editor T. Venkatacharya. To clarify this point, one may very well refer to the commentary *Arthadyotanikā* of Rāghavabhaṭṭa on the *Śākuntalam* ACT III (p. 110) on the celebrated line चक्रवाकवधूके आमन्त्रयस्व सहचरम्। उपस्थिता रजनी। Here Rāghavabhaṭṭa records the reading पताकास्थानवत्तुल्यं for पताकास्थानकं तुल्यं *DR*.I.14. of T. Venkatacharya, and also सूचकं for सूचनं. It is noteworthy that Rāghava here refers to Dhanika as a *Vṛttikāra*. Bhaṭṭa-Nṛsiṁha, however, in his opening

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stanza refers to Dhanika as a '*Vyākhyākāra*' and calls his commentary '*Vyākhyā*'. It may be added here that on the page 6 of his commentary on the *Śākuntalam*, Rāghavabhaṭṭa quotes the text of Dhanika and this text[1] is quite different from the text of Dhanika as presented by T. Venkatacharya, though in point of contents it does not make any difference as such. Rāghavabhaṭṭa also explains that the word '*Pūrva-raṅga*' is referring to the twelve *aṅgas* from *Utthāpanam* and others upto *Nāndī* and others. Rāghava further quotes the texts of Bharata and *Bhāvaprakāśikā* in his support. It is further interesting to note here that the anonymous commentator[2] of the *Abhijñānaśākuntalacarcā* also agrees with Rāghavabhaṭṭa so far as his explanation of the word '*Pūrva-raṅga*' is concerned, though actually he has not referred to the considered opinion of Rāghavabhaṭṭa on the explanation of the word '*Pūrva-raṅga*'.

II. It is also observed that though the readings recorded by the commentators on the Sanskrit dramas and the commentators of *DR*, are different, yet they are grammatically correct. To substantiate this point, one can refer to the commentary[3] '*Prakāśikā*' of Raṅganātha on the *Vikramorvaśīyam*. In this commentary on page 63, we have the reading द्विधा for द्वेधा of the *DR*. I.56. This additional reading also is not seen in the critical edition of T. Venkatacharya. Hence, the utility of the commentaries on the Sanskrit drama can hardly be denied by any critical student of the *Nāṭyaśāstra* for critically presenting any text to the world of scholarship.

(III) At times, however, it is observed that the complete line as quoted in the commentaries on the Sanskrit dramas is not at all to be seen in the critical edition as brought out by T. Venkatacharya. To clarify this point to the readers, one could easily refer to the commentary '*Prakāśikā*' of Raṅganātha on the *Vikramorvaśīyam*. Here, Raṅganātha gives the definition of the *Vidūṣaka* as 'विकृताङ्गवचोवेषैर्हास्यकारी विदूषकः । p. 55. If this line is compared with the *DR*. II. 9a as edited by T. Venkatacharya, one notices the line 'एकविधो विदूषकान्यो हास्यकृच्च विदूषकः । Incidentally it may be added here that in the commentary of Vīrarāghava on the *Mahāvīra-caritam* of Bhavabhūti as edited by the Nirnaya Sagar Press, Bombay, we come across several places where the lines quoted from the *DR*. have no place in the critical edition of the *DR*. as brought out by T.

1 पूर्वं रज्यन्तेऽस्मिन्निति पूर्वरङ्गं नाट्यशाला तात्स्थात्प्रथमप्रयोग उत्थापनादौ पूर्वरङ्गता । राघवभट्ट on शाकुन्तल. p. 6. Also cf : दशरूपक III. 2 (p. 136) (निर्णयसागर edition, Bombay, 1947).

2 Also See : अभिज्ञानशाकुन्तलचर्चा p. 8 (Sanskrit series No. 195. Kerala Uni. 1961).

3 द्विधा विभागः कर्तव्यः सर्वस्यापीह वस्तुनः । प्रकाशिका p. 63 (The Sanskrit Academy, Osmania University,) Ist edition, 1966

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Venkatacharya. I prefer to refer to such places[4] from the commentary of Vīra-rāghava in the foot-notes.

(IV) At some places, however, it is noticed that the reading preferred or recorded by Rāghavabhaṭṭa in his commentary '*Arthadyotanikā*' on the *Śākuntalam*, is different from the reading as available in the critical edition of T. Venkatacharya. In this context, it is worthy of note that the help rendered by the *Sāhitya-darpaṇa* of Viśvanātha is valuable and the *Sāhitya-darpaṇa* supports the reading of Rāghavabhaṭṭa. It should not go unnoticed that the *Sāhitya-darpaṇa* of Viśvanātha relied on the *Kārikās* of *DR.* so far as the chapter VI of the *Sāhitya-darpaṇa* pertaining to dramatury is concerned. To elucidate this point, one could refer to the line[5] from the *DR.* I.66 giving us the definition of *Janāntikam.* Here the editor records the reading '*mantraṇam*', while Rāghavabhṭṭa in his commentary entitled '*Arthadyotanikā*' p. 39 records the reading '*āmantraṇam*' in place of '*mantraṇam*' of the edited text. It is further interesting to note that the commentator Ramacharan Tarkavagisha Bhattacharya explains the reading[6] '*āmantraṇam*' in the *Sāhitya-darpaṇa* VI. 139 as '*Guhyabhāṣaṇam*' i.e. the secret conversation. It may be further mentioned here that some of the *Kārikās* of the *Sāhitya-darpaṇa* and the *Daśarūpaka* agree with each other. In the case under discussion, there is only the slight[7] inter-change of the position of the word '*tat*'. One need not forget the important factor that the two commentaries on the *DR.* do not help us to settle the reading. It is rather surprising that the reading '*mantraṇam*' is explained by Dhanika in his '*Avaloka*' as '*mantrayate*' Any way, for deciding the corrupt readings of the *DR.*, the help rendered by the commentaries on the Sanskrit dramas and the *Sāhitya-darpaṇa* of Viśvanātha can hardly be denied by any critical student of the *Nāṭyaśāstra.* The present author here signficantly points out that the utility of such subsidiary sources is not judiciously considered by the learned editor T. Venkatacharya.

V. One may casually invite the attention of the readers to the commentary of Vīra-rāghava on the *Mahāvīra-caritam* as an aid to the purification of the corrupt text of the *DR.* By way of an example it is possible to refer to

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4 वीर राघव on महावीरचरितम् । pp. 45, 53, 58, 61 etc. (निर्णयसागर edition, Bombay, 1910.)

5 अन्योन्यमन्त्रणं यत् स्याज्जनान्ते तज्जनान्तिकम् ।
दशरूपक: p. 69, edited by T. Venkatacharya.

6 अन्योन्यामन्त्रणं यत्स्यात्तज्जनान्ते जनान्तिकम् ।
साहित्यदर्पण VI. 139 (निर्णयसागर edition, Bombay, 1936). Also Read अभिज्ञान-शाकुन्तलचर्चा p. 52

7 Also read together foot-notes 5 and 6 above.

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the *DR*[8] III.8 in which there is a reference to the expression '*syuḥ*'. Vīra-rāghava in his commentary on the *Mahāvīra-caritam* p. 10. records the reading[9] '*syāt*'. If, however, we take the grammatical construction of the sentence into account, the reading '*syāt*' for '*syuḥ*' recorded by Vīra-rāghava will have to be accepted and hence the utility of Vīra-rāghava, though meagre, can be regarded as most valuable from the point of view of textual criticism.

(VI) Ghanaśyāma in his commentary on the *Uttara-rāma-caritam* V.19 gives us a quotation[10] from the *DR*. Here the sentence intends to define '*samaya*'. It is a matter of wonder that the quotation thus given by Ghanaśyāma from the *DR*. can not be traced in the present critical edition of the *DR*. Here, one is almost tempted to advance the view that such quotations from the reliable authorities like Ghanaśyāma and others should not go neglected. Such places should be seriously considered in the light of the other commentaries on the Sanskrit dramas and the *Mahākāvyas* and the proper serial order of such quotations untraced in the present critical edition of *DR* should be decided or included in the special appendix or index at the end of the work of *DR*.

(VII) At times, it is further noticed that the readings recorded by Pūrṇasarasvatī in his commentary '*Rasamañjarī*' on the *Mālatī-mādhavam* agree completely with the readings noted in the critical edition of the *DR* as brought out by T. Venkatacharya. In the foot-note, I quote such places[11] of agreement between the two works. In this context, it must be pointed out that some times, the readings noted by Pūrṇasarasvatī in his commentary are preferable to the readings recorded in the critical edition of the *DR*. To illustrate the truth of this remark, one can refer to the *DR*. II.58 in which the editor has accepted the reading '*tu*' while Pūrṇasarasvatī[12] in his commentary '*Rasamañjarī*' on the

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8 स्वकार्यं प्रस्तुताक्षेपि चित्रोक्त्या यत् तदामुखम् ।
प्रस्तावना वा तत्र स्युः कथोद्घातः प्रवृत्तकम् ॥ दशरुपक p. 138

9 प्रस्तावना वा तत्र स्यात् ' इति । वीरराघव on महावीर. p. 10

10 संकेतशपथाचारसिद्धान्ताः समयाः ' इति धनञ्जय ।
घनश्याम on उत्तररामचरितम् p. 115 (P. V Kane's 2nd edition 1921).
Also Read : समयो दुःखनिर्गमः । दशरूपक p. 60

11 पूर्णसरस्वती on मालतीमाधवम् । for disagreement.
„ p. 35 with DR. IV. 14a,
„ p. 318 „ DR. III. 35b,
„ p. 16 „ DR. III. 8a,
(Trivandrum SK. Series No. 170, 1953)

12 cf. संफेटः स समाघातः क्रुद्धसंरब्धयोर्द्वयोः । पूर्णसरस्वती on मालतीमाधव
p. 318 with DR. II. 58 which reads तु for स:

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Mālatī-mādhavam, records the reading '*saḥ*' for the reading '*tu*' of the critical edition of the *DR*. The reading recorded by Pūrṇasarasvatī is preferable to the reading of the critical edition, for the simple reason that here no contrast is intended to be conveyed by the author of the *DR*. Besides, it deserves to be added here further that the reading '*saḥ*' recorded by Pūrṇasarasvatī has no place in the critical edition of the *DR*. It may be mentioned here that the minimum thing that we can do is to record this reading in the critical edition of the *DR* and the veracity of the same can also be determined with the help of the quotations from the *DR*. as recorded by the other commentaries on the Sanskrit Dramas.

VIII. It is further interesting to note that though the-anonymous commentator of the *Abhijñāna-śākuntala-carcā* has quoted from the *DR* only thrice, yet it is only at one place[13] that the line quoted by the anonymous commentator in defining '*ingitam*' from the *DR*. is not at all found in the critical edition of the *DR* as brought out by T. Venkatacharya. Needless to say that at two places, the quotations cited by the anonymous commentator from the *DR* completely agree with the critical edition of the *DR*. Hence, one is constrained to remark that the untraced quotations from the *DR*. as available in the Commentaries on the Sanskrit dramas deserve to be seriously considered by all the critical students of the *Nāṭyaśāstra* and help given by these commentaries is really supreme from the point of view of the textual criticism. It is further surprising to note that the citation given by the anonymous commentator from the work [14] of Dhanika or the text presented by Dhanika is actually found in the Critical edition of *DR* from the pen of Dhanañjaya.

From the fore-going discussion, it is quite evident that the readings recorded by the commentators on the Sanskrit dramas are not found recorded in the critical edition of the text of *DR* as brought out by T. Venkatacharya. At some places, it is, however, noticed that some of the lines presented or recorded by these commentators are not at all found in the critical edition of the *DR*. Such untraced quotations from the *DR*. deserve to be considered seriously and they must be assigned the proper place in the critical edition of the text of *DR*. At times, the readings recorded by the commentators are preferable to the readings recorded in the critical edition of the *DR*. either in view of the context or in view of the support to them in the other works on the *Alaṁkāra-śāstra* like the *Sāhitya-darpaṇa*. Such readings are always to be accepted with good caution. It is further worthy of note that the text of the commentaries on the Sanskrit dramas also should be seriously considered for the critical edition of the text of

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13 इंगितं हृद्गतो भावो बहिराकार आकृतिः। अभिज्ञानशाकुन्तलचर्चा p. 55

14 Also read : अभिज्ञानशाकुन्तलचर्चा p. 52 is actually DR. II. 12b (p. 89)

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the commentary '*Avaloka*' of Dhanika on the *DR*. The present author makes bold to say that all such reading and the help given by the commentaries on the Sanskrit dramas must be considered for the reconstruction of the corrupt text of the *DR*. and the commentary '*Avaloka*'. The learned editor T. Venkatacharya has not utilised all such sources. In conclusion, the utility of these commentaries on the Sanskrit dramas for the reconstruction of the texts of the *Nāṭyaśāstra* is really supreme and a critical student of both these can not afford to neglect such sources as rightly pointed out by Dr. Mainkar.

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STUDY OF RĀDHĀ IN THE BRAHMAVAIVARTA PURĀṆA*

By

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1 The cult of Rādhā is a later off-shoot of Vaiṣṇavism. In the secular literature and religious literature in Sanskrit, prior to the rise of this cult, there are references to Rādhā as a *gopī*, e.g.

(1) The *Gāthā Saptaśatī* of Hāla refers to the amours of Kṛṣṇa with Rādhā and the *gopīs* (*muhamārueṇa tam kaṇh goraam rāhiā avaṇento* etc. etc.)[1]

(2) Bhaṭṭanārāyaṇa of 8th Cent. A. D. refers to Rādhā in the *nāndī* of his play *Veṇīsaṁhāram*.

(3) Ānandavardhana's *Dhvanyāloka* of 9th cent. A.D. mentions Rādhā[2].

(4) Rādhā is the heroine of *Gītagovinda* of Jayadeva of 12th cent. A.D.

(5) The existence of Rādhā as a *gopī* par excellence, the one specially loved by Kṛṣṇa is proved by plastic art in Bengal as remarked by Sunitikumar Chatterji. [3]

(6) In the *Viṣṇu* (V.13.32-35) and the *Bhāgavata Purāṇa* (X.30.27-38) there is only a suggestion of Rādhā in the *gopī* specially favoured by Kṛṣṇa, but there is no mention of Rādhā in these *Purāṇas*.

2 All these works indicate that Rādhā was originally a *gopī*, a beloved of Kṛṣṇa.

3 It appears that amours of Rādhā with Kṛṣṇa *suggested* in the *Viṣṇu Purāṇa* and the *Bhāgavata Purāṇa* and actually described in the *Gītagovinda* etc. were against social morality. This also meant degradation of Kṛṣṇa, as remarked by Dr. Bhandarkar.[4] Therefore, the *Vaiṣṇavas* seem to have changed the status of Rādhā to purge Kṛṣṇa of lapse in social morality. This, they have achieved by deifying Rādhā.

4 Or probably the *Vaiṣṇavas* wanted to evolve a cult of a female deity which could be allied to Kṛṣṇa cult, just as the *Śaiva* Cult had its allied cult of a

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* This paper was read at the Oriental Conference held at Dharwar in 1976.

1 *Gāthāsaptaśatī* I.89,

2 *Dhvanyāloka* II.12.

3 Chatterji, Sunitikumar : *Bulletin of Oriental Studies*, Vol. VIII ; "Purāṇa Legends and the Prākṛta Tradition in New Indo Aryan".

4 *Ibid*,, p. 462 ; Cf. also Bhandarkar, R. G., *Vaiṣṇavism and Śaivism and Minor Religious Systems*. p. 87.

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female deity viz. the *Śākta* Cult, the cult of the consort of Śiva. This is how probably the cult of Rādhā arose.

5 Rise of a cult is followed by building up of mythology about the deity, its philosophy, prescribing the method of worship, festival, ceremonies, the final goal for the votary etc. This is amply proved by the contents of the *Purāṇas*.

6 *Kṣatriya* heroes like Rāma and Kṛṣṇa were deified by the two epics viz. the *Rāmāyaṇam* and the *Mahābhārata*. The rise of Rādhā being quite late, the task of Her deification was undertaken by the *Brahmavaivarta Purāṇa* which too is a later *Purāṇa*.

7 The present *Purāṇas* are more or less sectarian, carrying on propaganda in favour of a particular deity or a place sacred to that deity.[5] They made a deliberate attempt to incorporate local cults and deities into the fold of Vedic religion and philosophy.[6] While doing this, they have fabricated mythology to reconcile the legends of the gods and heroes who were deified, with the religious sentiments which recognised in these beings objects of worship. On the deification of Rāma and Kṛṣṇa, they were fixed in the frame of mythology and elevated to the status of the Supreme God. Doctrine of incarnation was evolved and was applied to such heroes to account for their mortality.

8 In the *Brahmavaivarta Purāṇa* similar attempt at deification of Rādhā who was a *gopī*, a mortal being as observed above,[7] is seen. The *Brahmavaivarta Purāṇa* is said to preach the worship of Rādhā and Kṛṣṇa.[8] But, a close study of this *Purāṇa* shows that the author's stress is more on elevating Rādhā to the status of a Supreme Deity than on preaching worship of Rādhā.

9 This paper proposes to study the process of deification of Rādhā in the *Brahmavaivarta Purāṇa*.

RĀDHĀ IN GOLOKA

Origin of Rādhā and Creation of the World

10 At the time of creation of the universe, Kṛṣṇa became twofold by His *Yoga*. From the right side of His body emerged a male and from the left a female (II. 1.9 & II, 48.29).[9] This female is *mūlaprakṛti* (II. 1.12). She is called Rādhā because in the *Goloka*, in the *rāsa*, after manifesting from Kṛṣṇa's

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5 Devasthali, G. V. : *The History and Culture of the Indian People—Classical Age*, Chap. on Literature, p. 296.

Cf. also Farquhar ; *Outline of the Religious Literature of India*, p. 137,

6 Cf. *Ibid*., p. 297.

7 *Vide* 2 above.

8 Hazra, R. C.: *Studies in the Puranik Records on Hindu Rites and Customs*, P. 166.

9 *Brahmavaivarta Purāṇa*—Ānandāśrama Sanskṛtagranthāvali.

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left side, She ran to Him and offered a flower to Him. ((I.5.25, 26).[10] Rādhā i.e. *Kṛṣṇaśakti* was impregnated by *Kṛṣṇa* (II.2.40, 47) and She then gave birth to this world (II.2.49, 50, 51 and II.3 ; II.54.113—117 ; IV.84.82—87).

11 The author's attempt in describing the origin of Rādhā and the creation of the world by Her, as observed above, is to stress that Rādhā and Kṛṣṇa are not different and Rādhā is the Mother of the world.

THE NAME RĀDHĀ

12 The explanation of the name Rādhā also implies the divinity of Rādhā. The *Purāṇa* explains the name Rādhā as follows :—

(1) *rā* means giving and *dha* means liberation. She gives liberation. Therefore she is called Rādhā (II.48.40, 42).

(2) *rā* means *Mahāviṣṇu* and *dhā* means *dhātrī* (nurse, mother). *Mahāviṣṇu* is *Virāṭ-Puruṣa* i.e. The World. So She is the mother of the world. (IV.111.57, 58).

(3) *r* destroys sin.
ā destroys worldly existence.
dh puts an end to life.
ā puts an end to worldly existence. (IV.13.105).

The name Rādhā has been explained variously at various places in the *Purāṇa*. But all these explanations bring out Rādhā's divinity.

MYTHS ABOUT RĀDHĀ IN THE GOLOKA

13 In the *Goloka*, Rādhā is said to have cursed a *gopī* named Tulasī who was enamoured of Kṛṣṇa. Kṛṣṇa consoled Tulasī and imparted to her Rādhā's *mantra* of sixteen syllables by reciting which she would be liked by Rādhā and become the favourite of Kṛṣṇa. As a result of this curse, Tulasī was born as a daughter of Dharmadhvaja (II.15).

14 Once in the *Goloka*, Rādhā rebuked Kṛṣṇa for sporting with a *gopī* Virājā (IV.2, 3). Sudāmā, an attendant of Kṛṣṇa, could not tolarate this and he rebuked Rādhā on which Rādhā cursed him that he would be born as a *dānava* (II.49.28). He too cursed Her that She would be born among the mortals as a *gopī* in Vraja and would undergo separation from Kṛṣṇa for hundred years (II.49 29, 30 ; IV.2.6). Rādhā was frightened at this (IV.2.7). Kṛṣṇa consoled Her that he too would go to the mortal world and would move in the groves of Vraja, and She will have then no fear (IV.2.12-15). Accordingly, Rādhā was born in Vraja as a daughter of Vṛṣabhānu (IV.3.115).

10 The *Brahmavaivarta Purāṇa* gives the account of the origin of Rādhā at various places; but, there is no uniformity in these accounts. This is because the *Purāṇas* have passed through the hands of several authors who have made additions to the *Purāṇas* to serve their own ends. Similarly, the name Rādhā also has been explained variously,

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15 Once, Gaṅgā the presiding deity of waters, was enamoured of Kṛṣṇa. Rādhā was enraged and rebuked Kṛṣṇa and started drinking the waters of Gaṅgā. Gaṅgā realised Her intention through *Yoga* and took shelter in the feet of Kṛṣṇa. *Goloka*, *Vaikuṇṭhaloka*, *Brahmaloka* being bereft of water, all the gods went to Kṛṣṇa. On knowing from Kṛṣṇa the cause of the trouble, they prayed to Rādhā and Kṛṣṇa. God Brahmā then preached *rādhā-mantra*, *rādhā-kavaca* and the mode of worship of Rādhā to Gaṅgā (II.11).

16 It will be noticed that these three myths have been invented with a specific motive. Their motives are as follows :

17 (1) The myth of the curse imprecated on Tulasī is to emphasise the divinity of Rādhā since '*ṣoḍaśākṣara-mantra*' of Rādhā is preached by Kṛṣṇa to Tulasī for achieving her object viz. to be His favourite.

18 (2) The narration of the curse of Sudāman is preceded by a question of Nārada to the narrator viz. the sage Nārāyaṇa. The question is "*Kathaṁ rādhā puṇyavatī devī golokavāsinī / vraje vā vrajakanyā sā babhūva preyasī hareḥ //* (IV. 1.14) (How did Goddess Rādhā, a denizen of *Goloka*, the beloved of Hari become a damsel in (Vraja ?).[11] The purpose of this question is obvious. In the *Bhagavad-Gītā* the words "*yadā yadā hi dharmasya glānirbhavati bhārata / abhyutthānamadharmasya tadātmānam sṛjāmyaham //* and "*paritrāṇāya sādhūnām ....sambhavāmi yuge yuge //* etc. are meant to account for the descent of the Divine Being to the mortal world, similarly the above question of Nārada is only a device to explain how Goddess Rādhā descended to the level of a mortal *gopī*. Through this explanation, the author suggests that She should not be disregarded because of Her human form and thus confirms Her Divinity.

19 The myth of the quarrel between Gaṅgā and Rādhā is also meant to emphasise the divinity of Rādhā in as much as God Brahmā preaches *rādhā-mantra* and *kavaca*, method of worship of Rādhā to win Rādhā's favour.

20 The foregoing discussion will reveal that in the process of deification the author elevates Rādhā to the position of Kṛṣṇa's consort (....*rādhikā.... kṛṣṇavakṣasthalasthānam patnītvam prāpa*....II.7.99, 100 ; II.48.47 ; II.49.58.) and the Mother of the world (*sarvamātā* II.1.47). The three myths mentioned above[12] are suggestive of Rādhā's intense love for Kṛṣṇa due to which she could not tolerate another woman sharing Kṛṣṇa's love.[13] These myths also establish Her divinity as observed before. Besides these devices, with the help of certain attributes also such as '*mūlaprakṛti*', *Īśvarī*, *golokavāsinī*, *nirguṇā*, *nirākārā*,

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11 Cf. also *Nāradapañcarātra* :—"*brahmāṇḍakartrī hartrī sā katham gopītvamāgatā //* V. 5.4.

12 Vide 13 ; 14 ; 15 above.

13 Cf. II.1.45, 46 ; II.7.99, 100.

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ātmasvarūpiṇī, sarvamātā, paramādyā, paramānandarūpā[14] etc. the author conveys Rādhā's divinity. In the *Golaka*, Rādhā is first said to have been worshipped by Kṛṣṇa and then by Brahmā and other gods and sages (II.1.158, 161). Rādhā has thus been made Goddess in the Highest World viz, the *Goloka*.[15]

21 We have so far seen the elevation of Rādhā as far as *goloka* is concerned. Now, let us examine various incidents in the life of Rādhā after Her descent on this earth due to the curse of Sudāmā and see how the author elevates Her in the mortal world.

RĀDHĀ IN THE WORLD OF MORTALS

22 As a result of Sudāmā's curse, She was born as a daughter of Vṛṣabhānu. She was married to a *gopa* Rāyana (II. 49.35-38 ; IV. 3. 115).

23 Kṛṣṇa also incarnated in *Gokula* (II. 49.39). Rādhā used to leave Her shadow in the house of Rāyana and meet Kṛṣṇa (II. 49. 42).

RADHĀ'S SECRET MEETING WITH KṚṢṆA

24 Once Nanda went to Vṛndāvan along with Kṛṣṇa to tend the cattle. Rādhā appeared there. Nanda knew through the sage Garga that She was a beloved of Hari. He, therefore, handed over the child Kṛṣṇa to Rādhā (IV. 15.27). Rādhā took Him away to a far off place. (IV. 15. 37). There She saw a bower created by Māyā (*māyāsadratnamaṇḍapam* IV. 15.39), and a graceful young man (IV. 15.46) on a bed of flowers, wearing a yellow garb. This reminded Her of the *rāsmaṇḍala* in the *Goloka*. Kṛṣṇa reminded Her of Sudāmā's curse and the promise given to Her by Him on that occasion. He then consoled Her as follows :—

25 "You are dearer to Me than My life. There is no distinction between us ; We are identical (*yathā tvam ca tathāham ca bhedo hi nāvayordhruvam* IV. 15.57a). We are invariably associated like milk and its whiteness or fire and its lustre (*yathā kṣīre ca dhāvalyaṁ yathāgnau dāhikā satī* IV. 15. 57b) or *gandha* (smell) and the earth (*yathā pṛthivyām gandhaśca tathāham tvayi santatam* IV. 15.59). A potter cannot make a pot without clay, or a goldsmith an ornament without gold, similarly without You I cannot create the universe. You are All Power (*sarvaśaktirūpā* IV. 15. 64), and I am All Forms (*sarvarupo'ham*). When

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14 Cf. *Brahmavaivarta*, II.1.12, 47, 48, 49, 50, 51, 52.

15 The description of the *Goloka* as "*paramaṁ dhāma jarāmṛtyuharaṁ paraṁ*" (IV. 4.76) implies that persons living here are free from worldly existence i.e. they are liberated A liberated soul is never under the influence of passions. But, strangely enough the quarrels and curses mentioned here indicate that the place is not free from passions. Cf. *Bhāgavata, Purāṇa* III. 15, 16.

Going to the *Goloka* means attaining *sālokya-mukti* wherein a votary retains his individuality ; he does not merge into God and become one with Him. *Dvaita* (duality) is the root cause of the troubles.

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I am *teja.* (lustre, light), You are also *teja.* (*yadā tejassvarupo'haṁ tejorupāsi tvaṁ tadā* IV. 15. 64). When I am not embodied You are also not embodied. I am of the form of seed of all (IV. 15.65), You are *Śaktī*; You assume all female forms. You are a portion of Me (*mamāṅgāṁśasvarūpā*) You are *mūlaprakṛti*" (IV. 15.68). Those who will consider us different and those who will censure us will go to hell (IV. 15.69-71). I shall grant devotion to him who will utter the letter '*rā*' and I shall follow him who will utter the letter '*dhā*' due to the pleasure of hearing (IV. 15.72). I would not even like Rādhā so much as I would like the one who would utter the word Rādhā (IV. 15.74) etc. etc.

26 On this Rādhā addressed Kṛṣṇa as follows :—

27 "Whatever You say, I am all that (IV.15.78). Those who do not remember Me as I am, they are the objects of your displeasure. I am pained at heart by My separation from you".

28 It will be noticed here that the aim of these two speeches is to stress the divinity of Rādhā. Significantly, Rādhā's divinity is proclaimed through Kṛṣṇa, who had already attained the status of the Supreme God. The author's attempt here is to draw the attention of the readers to the divine character of Rādhā in the mortal garb.

29 The author then tells us that God Brahmā then arrived there and Rādhā and Kṛṣṇa were married (IV.15.120—131).

30 This marriage of Rādhā and Kṛṣṇa is not known to the people of Vraja. It is only on spiritual level. It appears to have been mentioned here for confirming Their relation as husband and wife on the earth also, with a view to saving Kṛṣṇa from the fault of violating social morality in indulging in love-sports with Rādhā. Secondly, the marriage being secret and on spiritual level, implies the superhuman character of Rādhā.

31 When Rādhā and Kṛṣṇa were to depart after Their marriage Rādhā was feeling sorry. An incorporeal voice is said to have consoled Her as follows:

32 "O Rādhā, as long as this *rāsamaṇḍala* is there, Kṛṣṇa will come here at night ; leave your shadow in your house and come here and sport with Kṛṣṇa. (......*kariṣyasi ratiṁ nityaṁ hariṇā sārddhamīpsitam* IV.15.168, *chāyām vidhāya svagṛhe svayamāgatya*......etc. IV.15.169a also II 49.42).

33 The mention of secret movements of Rādhā after leaving Her shadow in Her own house are suggestive of Her superhuman character.

THE VOW OF THE GOPĪS

34 The *gopīs* including Rādhā observed a vow to win Kṛṣṇa as their lover (*kāntam*) (IV.27.6). On the concluding day of the vow, Rādhā along with other *gopīs* prayed to Goddess Pārvatī and concluded the vow. (IV.27.185). Goddess Durgā is said to have appeared there and glorified Rādhā as follows :—

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35 " O Mother of the world, beloved of the Lord, You have assumed this mortal form by *Māyā* ; Your vow is meant to set a lesson to the world (*rādhe..../vratam te lokaśikṣārtham māyāmānuṣarūpiṇi* (IV.27.193). You have emerged from half of Kṛṣṇa's body ; Your power is equal to that of Kṛṣṇa (IV. 27.196a) ; all the goddesses are Your portions (IV.27.196b) ; how can You then be a mortal being ? You are the life of Hari and Hari is Your life ; there is no difference between You two. (....*nāsti, dvayorbhedaḥ*....IV.27.197). At Kṛṣṇa's order You have become a *gopī*. Kṛṣṇa is Your husband in every *Kalpa* and every birth but You have taken this vow for the welfare of the world (IV. 27.205). Due to the curse of *Śrīdāman* and for the removal of the burden of the earth, You came to this earth. You are unborn, capable of giving release from birth and death and old age (IV.27.207a). After three months You will sport with Hari in *rāsamaṇḍala* along with other *gopīs* (IV.27.208, 209). Your sport with Hari on the earth, in every *Kalpa*, has been ordained by the Creator ; who can prevent it ? (IV.27.210). As whitness always exists in the milk, lustre in the fire, smell in the earth, coolness in the water, You always exist in Kṛṣṇa (IV.27.212)". Thus glorifying Rādhā, Pārvatī disappeared.

36 Here again a Divine Being viz, Pārvatī is made to assert that Rādhā is not a mortal being though She appears to be so ; She is a Goddess. Divinity of Rādhā is thus corroborated by putting the glorification of Rādhā in the mouth of Pārvatī.

RĀSAKRĪḌĀ

37 According to the blessings of Pārvatī, Kṛṣṇa sported with Rādhā and other *gopīs* after three months. Being fatigued by the sports Rādhā slept. She saw a dream in which she saw all sorts of inauspicious happenings (IV. 66.5). She was upset by this dream. Kṛṣṇa consoled Her and enlightened Her by expounding to Her *ādhyātmika yoga* (IV. 66.24) as follows :

38 " Kṛṣṇa is the soul of all, untouched by actions, present everywhere like *vāyu* (IV. 67.45). He is witness of all actions; *jīva* is His reflection (IV. 67.46), gods are His *aṁśas* (portions) (IV. 67.50). *Prakṛti* is subtle and is His *aṁśa* (IV. 67.51). All gods have emerged out of *Prakṛti* (IV. 67.52) and they are perishable (IV. 67.53, 54). He alone existed before creation and He alone will exist after dissolution (IV. 67.54a). As He is so is Rādhā; there can be no separation of the two like milk and its whiteness (IV. 67.54). In *Vaikuṇṭha*, She is *Mahālakṣmī* and He is four-armed Viṣṇu (IV. 67.59). In *Śivaloka* She is *Śivā*, She is *mūlaprakṛti* (IV. 67.61a). She is *Dakṣakanyā*, in *Goloka* She is Rādhā, Rāseśvarī Vṛndā in Vṛndāvan (IV. 67.65). She came to *Bhārata* due to the curse of Sudāman (IV. 67.65b). All females are Her forms and all males His (IV. 67.67b). He is capable of performing action only when associated with Her and not without Her (IV. 67.68—76). Both of them are

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equal; creation is not possible without any one of the Two (......*na hi sṛṣṭir-bhaveddevi dvayorekataraṁ vinā* / (IV. 67.80). "

39 In the above-mentioned *ādhyātmayoga* an attempt at elevation of a *gopī* Rādhā to the status of a Supreme Deity, is seen, Knowledge of the nature of God and His relation with the world is indispensable for a devotee. It is this philosophical aspect of Kṛṣṇa which is discussed here in brief. But, the devotion in the *Brahmavaivarta Purāṇa* being directed to two deities viz. Rādhā and Kṛṣṇa, it is necessary to describe the relation between these two deities. Therefore, after discussing the philosophical aspect of Kṛṣṇa the author states the relation of equality between them and implies the divine status of Rādhā by describing Her as His energy without whom He cannot function. Her deification is further corroborated by identifying Her with other female deities viz. Mahālakṣmī, Śivā, Dakṣakanyā etc. Her supremacy is brought out by describing Her as *mūlaprakṛti*.

ENLIGHTENMENT OF UDDHAVA AND YAŚODĀ

40 To assert the divinity of Rādhā, Rādhā Herself is also made to enlighten Uddhava and Yaśodā (IV.96 and IV.110).

WORSHIP OF GAṆEŚA

41 In the process of deification, the last attempt in establishing Rādhā's divinity is made through Gaṇeśa.

42 We are told that all the *gopas and gopīs* including Rādhā and Kṛṣṇa went to *Siddhakṣetra*. All the gods also went there. Rādhā worshipped Gaṇeśa (IV.121.66—105) who being pleased with Her addressed Her as follows :—

43 " O Mother of the world, Your worship of Me is meant only to set a lesson to the world (IV.122.3). You are of the nature of Brahman (*brahma-svarūpā bhavatī* IV.122.3). Gods and sages worship You. You have emerged from the left side of Kṛṣṇa and the right side is He Himself (IV.122.6). You are the *Vedas*, Mahālakṣmī and Mother of the world. You are the source of all the wealth (IV.122.7). You are *mūlaprakṛti*. The universe is effect and You are the cause of it (IV.122.8). A wise man reciting first the name of Rādhā and then the name of Kṛṣṇa goes to *Goloka* easily (IV.122.9, 10). Change of this order results in great sin (IV.122.10). You are the Mother of this world and Hari is the Father. Mother is greater than the Father (IV.122.11). He who bears *rādhā-kavaca* becomes equal to Viṣṇu (IV.122.20)."

44 On this occasion Pārvatī also glorified Rādhā as follows :—

45 " We are constantly attached to each other; there is no difference between us (IV.122.42). Those devotees of Yours who censure Me and those devotees of Mine who censure You go to hell (IV.122.44). Similarly those who

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discriminate between Rādhā and Kṛṣṇa will perish (IV.122 45). Rādhā and Mādhava can never be separated like milk and its whiteness (IV.122.48)" etc. etc.

46 It will be noticed here that in the above speeches of Gaṇeśa and Pārvātī, meant to glorify Rādhā, there is nothing new. They are more or less similar to the previous speeches made by Kṛṣṇa and Pārvatī.[16] The purpose of the repetition is obviously to stress the divinity of Rādhā who is living among the mortal beings.

CONCLUSION

47 The above scrutiny of the incidents in the life of Rādhā in the *Goloka* and Vraja described in the *Brahmavaivarta Purāṇa* shows that the *Purāṇa* is elevating a *gopī* to the status of a Goddess. In the entire *Purāṇa*, only in three chapters (II.54, 55, 56), there are incidental references to the methods of worship of Rādhā. The emphasis of the author is not on worship but it is on stating Rādhā's Divine Nature, which was the first necessity while incorporating a *gopī* in the galaxy of *Hindu* gods. The *Purāṇa* has reconciled mortal and immortal aspects of Rādhā to leave no doubt in the mind of a worshipper about Her Divine Character.

48 When the object of a *Purāṇa* is to teach worship or devotion to a particular deity, we find in such a *Purāṇa* a number of legends and stories about the deity concerned. They describe how the deity protects the votary in his miseries, how he punishes the enemies of the votary, how he grants various other fruits of devotion and how he enables the votary to reach the final goal, and how he gives release from the worldly existence etc. The *Viṣṇu Purāṇa* and the *Bhāgavata Purāṇa* abound in such legends and stories. In the *Brahmavaivarta Purāṇa*, such legends and stories about Rādhā are conspicuous by their absence. This proves that the *Purāṇa* is mainly interested in deifying Rādhā and not in preaching devotion to Her. Devotion would follow when Her Divinity is firmly established.

When the different sects were evolved the Divine Energy was differently personified either as Divine Male or as a Divine Female to suit the tastes of the sectarian worshippers.[17] The *Purāṇas* have allegorically represented this Divine Energy as the Divine Consort of the Great Lord,[18] and the Universal Mother Rādhā too has been described as '*mūlaprakṛti*', '*sarvamātā*', '*kṛṣṇaśaktī*' etc.[19]

Glorification is presumed in the process of deification. According to the Indian metaphysical tradition whatever has been stated in the Vedic formulation about the Supreme Being holds good in the conception of Female Deity which

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16 Vide 25, 35, 38 above.

17 Shastri Ashoknath : *Bharatiya Vidya* Vol. X, *Durgā Pūjā*, p. 244.

18 *Ibid.* p. 245

19 Cf. *Brahmavaivarta* Purāṇa IV, 92.68-71, 73, 75, 76, 77, 79.

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is looked upon as the Supreme Being. Hence, while presenting Rādhā as the Supreme Goddess the *Brahmavaivarta Purāṇa* superimposes the attributes of the Supreme Being on Her such as '*nirguṇā*', *nirākārā*', '*paramādyā*', '*paramānandarūpā*', '*sarvaśaktirūpā*', '*ātmasvarūpiṇī*', '*brahmasvarūpā*' etc.

Another noteworthy feature of the Indian metaphysical tradition is transfer of epithets of one deity to another, which speaks of tolerance and understanding. The author of the *Purāṇa* without hesitation describes Rādhā as 'mahālakṣmī' (IV.67.59), 'sarasvatī' (IV.67.60), 'sāvitrī' (IV.67.60), 'śivā' (IV.67.61), '*durgā*' (IV.67.61), 'dakṣakanyā' and '*śailakanyā*' (IV.67.62), '*pārvatī*' (IV. 67.62) etc. etc. Such transfer of epithets of one deity to another would inculcate the idea of non-difference between the deities and would be conducive to the removal of barriers of sects.

Epithets like 'vedasūḥ' (IV.67.52), 'vedamātā' (IV.84.77) etc. are meant only to attribute antiquity to Rādhā.

The *Tantras* believe that all the females are the forms of *Devī*. The *Purāṇa* also describes Rādhā as assuming all female forms (*sarvastrīrūpadhāriṇī* IV.15. 66), and She is said to be identical with feelings such as *tuṣṭi*, *puṣṭi*, *lajjā*, *kṣamā* etc. which are denoted by feminine nouns.

Thus, in the deification of Rādhā, there is a synthesis of various philosophical and religious ideas which prevailed at the time of the composition of the *Brahmavaivarta Purāṇa*.

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A SURVEY OF PUBLISHED UNI-LINGUAL AND BI-LINGUAL DICTIONARIES PERTAINING TO GUJARATI

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Gujarat's contribution in the field of lexicology is very ancient. Durgācāryā, a well-known author of a commentary of Yāska's *Nirukta* was a resident of Jambusar in Broach District before 10th century A.D. Dr. Laxman Sarup, in the Preface of his *Nirukta* edition puts him in 14th century and as a resident of Jammu (Kashmir). But actual lexicons were brought out in Gujarat in a somewhat later age through the pen of Ācārya Hemacandra, the famous Jaina monk of Gujarat and a court preceptor of Siddharāja Jayasiṁha and his successor Kumārapāla, both of them mighty rulers of Gujarat in the later part of the 11th cent. A.D. and first half of the 12th cent. A.D. respectively. He gave us four lexicons : 1. *Abhidhāna-cintāmaṇi*, 2. *Anekārtha-saṁgraha*, 3. *Nighaṇṭu Kośa*, and 4. *Deśī-nāma-mālā*. First three are Sanskrit, while the last is perhaps the first bi-lingual lexicon so far known. All the words, given metrically are local Prakrit words, used in Prakrit literature all over India, which he thought non-Sanskritic. Its commentary and meanings were given in Sanskrit.

Gujarat is also fortunate to possess Sanskrit rudimentary grammars composed in local language. *Bāla śikṣā* of Thakkura Saṁgrāmasiṁha composed in the year 1280 A.D. is the first work of that kind so far known. At the end a list of some notable words of the then spoken language, call it *pre-Gujarātī or pre-Rājasthānī*, was attached. *Auktikas* i.e. grammars of the kind were usually prepared for beginners to learn Sanskrit. At present, several Mss. of such *Auktikas* are available in Mss. libraries of Gujarat and Rajasthan. *Mugdhāvabodha Auktika* of Kulamaṇḍana Gaṇi composed in 1394 A.D., also possesses a list of some peculiar words as an appendix with Sanskrit equivalents. It came to light through Hari Harshad Dhruv of Ahmedabad in the London Congress of Orientalists in 1892 A.D. and was put in print afterwards. *Ukti-Ratnākara* of Sādhusundara Gaṇi was another work of the same kind written in the time of Emperor Akbar. Purely Phārasī-Sanskrit lexicons are also available.

We know the East India Company of England got hold of several parts of India under their control in the second half of the 18th century A.D. and continued to annex other parts till 1857 A.D. Rulers had to be familiar with local languages as well as Mogal Rulers' language i.e. Persian. An *English Persian Vocabulary* was prepared for the Calcutta College in 1800 A.D. It was translated in several Indian languages. A Gujarati translation under the title of

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'*Vocabulary: English & Guzratee*' was published by the preprietors of the Bombay Samachar, a daily of Bombay, in about 1835 A.D. Within 10 to 15 years it ran in four editions, each time thoroughly revised and corrected.

But, the real honour of publishing the first *Gujarātī-English-Dictionary* earlier in 1808 A.D. goes to Father Drumond, who in the first part of the book gave shorter grammar, first so far known, of the Gujarati language with equivalents in Marathi and English. The title of the work is *GLOSSARY* and it contains 463 Gujarati words with full explanations in English. At present, he is considered as the first lexicographer of bi-lingual Gujarati dictionary.

Here two works are also noteworthy. They are not vocabularies or glossaries. One is '*Idiomatic Exercises Illustrative of the Phraseology* and *Structure of English and Goojerattee Language*' by Sorabshaw Dossabhoy, a Parsi gentleman, published in the year 1841 A. D. in Bombay, while the other one is a '*Collection of English Phrases*' translated in Gujarati from the same work of H. Green of Bombay The year of the publication from Bombay, was 1851 A. D.

The first work possessing the title '*Dictionary*' is a '*Dictionary of Goojeratee and English* by one Mirza Mahomed Cauzim of Cambay (a port in Gujarat). The work was corrected and revised by Nowrozjee Furdoonjee-general native interpreter to the Supreme Court and published from Bombay in 1846 A. D. The compiler was cautious at several places to note Marathi, Hindustani, Zend, Turkish, Portugeese, French, Greek, Hebrew, Arabi, Persian equivalents and roots also. The relation with Sanskrit was noted particularly. It must be said that the compiler was the first scholar, so far known, who paved the road in the field of Etymology for the words in the Gujarati language. The spellings of Arabi and Persian root words were given in Persian script. There were 420 pages of 11.5″ × 9″ with nearly 15,000 words.

English-Gujarātī Dictionary by E. P. Robertson was published in 1854 A. D. from Bombay with 330 pages of 9″ × 6″ size.

Here it is worth noting that '*A Glossary of the Administrative words*' in several Indian Languages, compiled by H. Wilson, was published in 1855 A.D. from London, in which several Gujarati synonyms were also noted.

Nanabhai Rustamji Ranina of Bombay compiled a *Dictionary of English and Gujarātī*., was corrected and enlarged by Ardesar Framji, and the first part was published in 1857 A.D. This was the biggest dictionary, so far published, containing nearly 50,000 words, when its all the eight parts were put before the public. Meanwhile, an abridged edition of the same was prepared by Moos and Ranina with the help of the famous poet Kavi Narmadashankar Lalshanker of Surat, possessing 20,000 words, and published in 1862 A.D.

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In the same year i.e. in 1862 A.D. a *Gujarātī-English-Dictionary* compiled by Karsandas Mulji was published containing nearly 10,000 words. Next year, a small *English and Gujarātī Dictionary* of only 67 pages was published from Bombay. In this pretty work Gujarati pronunciations were also noted. In the same year in December, *a Dictionary : Gujarātī and English*, with 27,000 words giving English equivalents as well as explanations in Gujarati, was published, which was compiled by a Parsi gentleman named Shapurji Edalji. The noteworthy feature of the work was its introduction, where origin and character of the Gujarati Language were treated.

Next year, a booklet of only 32 pages of 5.5" × 4" by Christian Education Society was published from Bombay with the title '*English and Gujarātī Vocabulary*'. The arrangement was such that there were two pages with sentences and two pages with vocabulary.

Kośāvalī—a collection of thirteen lists of words was compiled and published by one Kavi Hirachand Kanji from Bombay Union Press in 1865 A.D. In 195 pages of 4.5" × 8", the compiler gave lists of words alphabetically as to suit the poets to get the words matching for ending *Anuprāsa*s.

Here, a mention should be made of two different kinds of attempts in 1865 A.D. and 1870 A.D. in which Haridas Hirachand gave a *Dhātu-mañjarī* and S. Taylor with the help of Vrajlal Kalidas Shastri of Ahmedabad gave a *Dhātu-kośa* respectively, both noting Sanskrit verbal roots with their Gujarati derivatives and equivalents.

Sayed Abdullah and Khimji Premji prepared an Etymological Dictionary under the title of '*Śabdanā-Mūla*' of 2,500 Arabi, Phārsī and Hindustani words selected from the Gujarati Reading Series—1st to 7th standards of Primary schools, prepared under the supervision of Mr. Hope, and published it in 1868 A.D.

Dolatram Maniram and Revashankar Ambaram Bhatt—both of them of Ahmedabad, compiled a *Śabdārtha-Kośa* from the same Hope Reading Series and published it in 1868 and 1870 A.D. separately.

Sanskrit and Gujarātī Dictionary by Bajirao Tatya Raoji Ranjit, duly corrected by Kavishwar Shankarlal Maheshwar, was the second bi-lingual *Sanskrit-Gujarātī Dictionary*, so far known upto 1871 A.D. It was a small one of Royal Octavo 175 pages only containing 12,000 words. Here it is worth noting that Ranchhod Udayram—a noteworthy author of several Gujarati dramas and prosodical work *Raṇa-Piṅgala*, and a translator of repute, with the help of the then famous linguist Vrajlal Kalidas Shastri prepared a full vocabulary of notable words from a Sanskrit *Hitopadeśa*, compiled alphabetically with Gujarati meanings and published it in 1864 A.D.

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Independently Kavi Narmadashankar Lalshankar of Surat began to collect and compile a masterly dictionary of the Gujarati Language : *Narma-Kośa*, in 1861 A.D., started its publication and completed it in 1873 A.D. giving about 25,000 words in all. This was a scholastic effort and in this monumental work of repute, he gave the history of the Gujarati literature in the Introduction, exhaustively, very first time. Meanwhile his *Narma-Kathā-Kośa*—Dictionary of the proper names from *Rāmāyaṇa-Bhārata-Bhāgavata* was published in 1870 A.D. Shah Ukardabhai Shivji Nenshi brought out a *Gujarātī-English Dictionary* in 1874 A.D.

Two village school-teachers—Patel Jeshang Trikamdas and Patel Tribhovan Gangadas began to collect such words about 1200 in number, which were not found in *Narma-Kośa* and published the collection under the title '*Gujarātī-Śabda saṁgraha*—Pt—I' in 1876 A.D. from Ahmedabad.

Here a *Pehelvi-Gujarātī-English Dictionary* by Jamaspaji Dastur Menocheherji of Bombay is noteworthy. It came out in 1877 A.D. and perhaps it is the first and last dictionary of Pehelvi into Gujarati of a tri-lingual nature.

A third Sanskrit-Gujarati dictionary under the title of '*Gujarātī Śabda-Mūladarśaka-Kośa*' was compiled by one Chhotalal Sevakram of Kutch and was published in 1879 A.D. with 1721 original Sanskrit words with their derived Gujarati words.

Next year one Prabhakar Ramchandra Pandit of Vernacular Science College of Baroda published from Bombay, an Etymological Dictionary namely '*Apabhraṣṭa-Śabda-prakāśa*, in which he tried to show the original Sanskrit, Persian, Arabi words subsequent to Gujarati derivatives. It is worth noting that Mahipatram Rupram Nilkanth, a renowned scholar of that time, took sufficient advantage from all the Etymological Dictionaries, so far published, in preparing his '*Vyutpatti-Prakāśa*,' in 1881 A.D.

Here an *English-Gujarātī Dictionary* prepared by Montgomery with the assistance of Ambalal Sakarlal Desai and Manidharprasad, published in 1877 A.D. is worthnoting. It was an authentic and well conceived effort and gave appropriate Gujarati synonyms. The work passed in four editions, the fourth being in 1910 A.D.

In 1885 A D. ' '*A Dictionary Gujarati And Gujarati-English*' compiled by Cassidass Brijbhukhandas and his brother Balkrisnadas Vakil of Rajkot, was brought out with 1132 pages—Royal Octavo size. Authors noted that they had taken full advantage of the previous works of repute of Narmadashankar, Montgomery, Cauzin and Sapurji Edalji, and inserted some Saurashtrian words also.

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Motilal Mansukhram Shah of Visalpur near Sanand (Dist. Ahmedabad) brought out a *Gujarātī Śabdārtha-Kośa* in 1886 A.D. as the supplement of *Narma-Kośa* with new 1400 words not found in the same.

Vithaldas Govardhandas Vyas and Shankerbhai Galabhai Patel published in two parts their *Standard English Gujārātī Dictionary* in 1894 A.D. with illustrations where found necessary. At that time, it can be said that, it was a standard dictionary of Super Royal Octavo, 1688 pages in small pica types.

Gujarātī Śabdārtha-Saṁgraha under the main title of '*Śabdārtha-sindhu*' by one Vitthal Rajaram Dalal came out in 1895. In the same year Malhar Bhikaji Belsare's *Etymological Gujarātī English Dictionary* was published by one H. K. Pathak from Ahmedabad. *A Sanskrit Gujarātī-Laghu-Kośa-Śabdārtha-sindhu* was brought out by one Hargovind G. Merchant from Bombay in that very year.

A '*Rūḍhi-prayoga Kośa*' (Gujarati Idioms) was prepared by one Bhogilal Bhikhabhai Gandhi and was published by Gujarat Vernacular Society (now called Gujarat Vidya Sabha) of Ahmedabad in 1898.

In that very year i.e. 1898 A.D. Bhagu F. Karbhari of Ahmedabad brought out '*Students' Gujarātī-English Dictionary*' and '*Students' English-Gujarātī Dictionary*' in two volumes : first of Demy Octavo 644 pages and other one of 800 pages. The author was particular in noting idiomatic usages. It is notable that the forward was written by Sir Ramanbhai Nilkanth, a scholar of repute.

The Gujarat Vernacular Society, established in 1848 (at present known as Gujarat Vidya Sabha) at Ahmedabad had its scheme to prepare an authentic dictionary. A list of Gujarati words prepared by Mr. Hope for his Gujarati Reading Series in earlier days was in Society's possession. Accordingly, the Society made the list exhaustive and published the same in four parts in 1898 A.D. The next year is noteworthy for the publication of a kind of Etymological Dictionary with the title '*Śuddha-śabda-pradarśana*' means the correctness of words used in Gujarati with vocalic changes from Sanskrit, Persian, Arabī, English, Portugeese etc. undertaken by one Jaykrisnadas Gangadas Bhakta of Surat Mission High School and sponsored by his two publisher friends—Bhakta and Kinkhabwala from Ahmedabad. The scientific approach was worth to be noted.

In the field of Sanskrit-Gujarati Dictionaries, a monumental work undertaken by one Savailal Chhotalal Vora of Bhavnagar under the title of '*Śabdārtha-cintāmaṇi*' was published by one Dolatram Maganlal Shah from Baroda in the last year of the 19th cent. A.D. being in Super Royal Octavo 1408 pages. Notable thing was the quotations from old classical Sanskrit works. It is also to note

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that no such other attempt has come out in last seven decades. The number of Sanskrit words treated was 17,000.

One Lallubhai Gokaldas Patel of Nadiad, who already published a *Pocket Gujarātī-English Dictionary* and *Star English-Gujarātī Dictionary*, took at hand the preparation of a *Gujarātī-Gujarātī Dictionary* and published it in 1909 A.D. in Royal Octavo 1054 pages in small pica types, supplying quotations from classical Gujarati works, very first time.

After two years one Dharmachandra Kevalchand brought out a translation of Sanskrit *Amara-kośa*, supplying proper Gujarati equivalents.

In the year 1912 A.D. Sayed Nizamuddin Nuruddin Huseyuni of Baroda brought out *Urdu-miśra Gujarātī Kośa-Vowels* only, which supplied the Etymological aspect. Usages, pronunciations, root-words, meanings and derivatory hints were noteworthy.

Gujarat Vernacular Society of Ahmedabad entrusted the work of preparing an exhaustive authentic *Gujarātī Dictionary* to Manilal Chhabaram Bhatt of Ahmedabad to enrich the same with usages, derivations, proper meanings and idioms. The publication started from 1912 A.D. in fascicules and was completed in 1923 A.D.

Here a special mention should be made that Munishri Ratnachandraji—a Jaina monk—prepared an *Ardha-māgadhī-Gujarātī Śabda-Kośa* in four volumes which were brought out in 12 years from 1919 A.D. to 1930 A.D.

Here it is also noteworthy that very first time a *Gujarātī-Hindī-Dictionary* by one Ganeshdatt Sharma Gaud, with 27,000 words was published by Messrs. Jaydev Brothers from Baroda, in Demy Octavo 1052 pages in 1924 A.D.

Next year *Śālopayogī Gujarātī-Gujarātī Śabda-kośa* was brought out by Lallubhai G. Patel in Royal Octavo 863 pages. In the same year *Gujarātī-English Dictionary* by Bhanusukhram Nirgunram Mehta and his son Bharatram came out in two big volumes containing nearly 51,000 words. The same year is also notable for a publication of *Gujarātī-Gujarātī Dictionary* under the title of '*Śabdārtha-cintāmaṇī*' mostly copied out from the *Gujarātī-Kośa* of Gujarat Vernacular Society from Ahmedabad.

In 1926 A.D. the '*Student's English and Gujarātī Dictionary*' (Pronouncing and etymological), translated from Marathī by one Jamnashankar Tulsidas Mankodi, was brought out by the Chitrashala Steam Press of Poona. In the same year '*Gujarātī-Fārsī-Arabī Śabda-Kośa*' by one Amirmia Hamdumia Faruki was published by Gujarat Vernacular Society of Ahmedabad.

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Years 1929 and 1930 A.D. brought out a *Sanskrit-Gujarātī Śabdādarśa*—a dictionary in two volumes by Girijashankar Mayaram Mehta of Ahmedabad. It is a noteworthy attempt from a Sanskritist.

It was a fact that even in the third decade of 20th century A.D. spelling system of Gujarati words was not standardised. From the time of publication of Hope Gujarati Reading Series, the attempts were afoot to frame rules, but with no success. After the establishment of Gujarat Vidyapith in Ahmedabad in the beginning of the third decade, it was resolved that rules regarding consistency in spellings should be framed. And Gujarat Vidyapith first published a list of words, under the title '*Joḍaṇī-Kośa*' spelt according to the framed rules in 1929 A.D. Within two years it published the same, supplyings meanings in Gujarati. 4th edition came out in 1949 adding derivations. We have received its 5th edition just two years back. Now the Gujarati spelling system is totally standardised.

In 1932 A.D. a *Sanskrit-Gujarātī-Laghu-Kośa* by one Ganesh Sadashiv Talvalkar was published by Dakṣiṇā-mūrti Prakāśana Mandir of Bhavnagar (Saurashtra) and in the year 1939 A.D. a *Hindī-Gujarātī-Kośa* by Maganbhai P. Desai was brought out by Gujarat Vidyapith of Ahmedabad.

Harikrishna Vyas of Lathi (Saurashtra)—inventor of Gujarati shorthand-system—brought out two works: *Complete Basic Śabda-Kośa—Eng. Guj.* and *2,000 English words common in Gujarāt*, in 1939 A.D. the same year.

Most noteworthy was the grand attempt of the Late Maharaja Bhagwatsinhji of Gondal (Saurashtra), who patronised the preparation of a biggest and exhaustive *Guj.-Guj. Dictionary*. The work started in the year 1928. The first volume came before public in 1944, while the last one in 1955, in all 9270 pages of double royal octavo, containing nearly 2,81,377 words, 5,40,455 meanings and 28,156 idioms. Quotations of the usages from classical Gujarati works were given at their proper places, and no attempt was spared to give all sorts of derivations of their reach. It is a fact that this big work lacks scientific approach, still it should be frankly accepted that it has supplied raw material for a future dictionary of higher merit.

The latest production is an *English-Gujarātī Dictionary* compiled by Pandurang Ganesh Deshpande, published by the Sardar Patel University, Vallabhvidyanagar (Dist. Khera, Gujarat).

Here I must mention some minor attempts also. They are: *Śabdārthamālā* of Harishanker D. Trivedi (Sadra-1937)—metrical attempt in the imitation of *Sanskrit Amara-Kośa*, of Gujarati words, *Gajave Ghūmato Śabda-Kośa* by Mulvantrai Tripathi and Nitirai Vora (Junagadh, 1940), *Ajoḍa Antyākṣarī Sārtha-Kośa* by Ramanlal Amritlal Desai (Baroda 1945); and *Nāno Kośa* by

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Upendra Bhatt and Ratilal Nayak (Ahmedabad, 1956). Shantilal Oza's *English-Gujarātī and Gujarātī-English Pocket Dictionaries* are very common in student world.

I had also privilege to give 1. *Laghu-Kośa* (in 1950). *Gujarātī-Bhāṣā-no Anuprāsa-Kośa-Pt. I* (one and two-syllabic words only, in 1951) and Basic *Gujarātī-Kośa* (in 1956). I translated the *Amara-Kośa* as early as 1923, which after fully recast, published in 1975. I am also fortunate to bring out *Bṛhad-Gujarātī-Kośa* (part I of crown octavo 1040) in 1976. It's part II will come out in 1978. Correct Etymology is it's chief feature. Both of these are published by the University Book-production Board of Ahmedabad. I have also prepared *Vanauṣadhi-Kośa* in ten languages, chief of which is Sanskrit with equivalents in Gujarātī, Latin, Marathi, Hindi, Bengali, Panjabi, Tamil, Telugu and English, which will be published in 1978 possibly.

Gujarāt Vidyapiṭha-Ahmedabad's contribution is also noteworthy. A *Vinīt Joḍaṇī Kośa for student's, Pocket Joḍaṇī Kośa, Gujarātī-Hindi-Kośa, Sanskrit-Gujarātī Vinīta Kośa* and *Deśya Śabda Kośa are to be noted.*

Stray attempts are also found to collect words with their meanings from some peculiar dialects, such as *Katchi Śabdāvalī* by Prabhudas Ranchhodji Pandya in 1886 A.D. and *Prāntika Śabda-saṁgraha* of Kadi Taluka of North Gujarat by Govindbhai Hathibhai Desai in 1900 A.D. Upto-date attempts are from Dr. Shantibhai Acharya of Gujarat Vidyapith, Ahmedabad who contributed in last three years. 1. *Bhīlī-Gujarātī-Śabdāvalī*, 2. *Katchi Śabdāvalī*, and 3. *Chodhario ane Chodharī Śabdāvalī.*

Gujarātī-Bengali Teacher and *Bengali-Gujarātī Vocabulary* was published by Thakkar Devji Gordhandas in 1924 A.D. from Bombay.

Here I may mention two *elaborate* dealings : 1 *Jñāna-cakra* in 8 volumes by Ratanji Faramji Shethna—Encyclopedia in Gujarati, of which vol. I was published before 1901 A.D. ; 2. *Gujarātī Jñāna-Kośa* Vols. I-II only by Dr. Shridhar Vyankatesh Ketkar from Poona in 1929 and 1935 A.D. upto the beginning of letter '*Ā*'. No further volumes came out. Gujarat Vidyapith of Ahmedabad has a scheme to publish such encyclopedia and is collecting material in that direction.

Paurāṇika Kathākośa and *Bhaugolika Kośa* by D.P. Derasari were published separately by Gujarat Vernacular Society-Ahmedabad in the fourth decade of this century. *Pāribhāṣika Śabdakośa i.e. Eng. Guj. Vocabulary of Guj. Literary Terminology* was published by the said Society through Vishvanath Maganlal Bhatt in 1930-32 A.D., which was thoroughly revised by Raghuvir Chodhri and brought out by the same institution, which has changed its name as Gujarat

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Vidyā Sabha. Vocabulary of the Philosophical Sanskrit terms was also published by the same Society in 1937 A.D. through Chhotalal Narabheram Bhatt, a veteran Sanskritist of Baroda.

Purāṇo-mā Gujarāt (Geographical names of places of Gujarat found in Purāṇas) by Umashankar Joshi and *Jaina Āgama-Sāhitya-mā Gujarāt* (proper names of people and places of Gujarat found in Jaina religious old literature) by Bhogilal J. Sandesara were both published by the Society in the years 1946 and 1952 A.D. respectively, arranged alphabetically.

Brahmavidyā-no-Pāribhāṣika kośa-a small epitome of Philosophical terms was prepared by Bhupatrai Mehta and published from Ahmedabad in 1938 A.D.

A Glossary of the parts and Organs of the Human Body-Eng. Guj. and Guj-Eng. was published by Dinsha Dadabhai Dordi of Navsari in 1941 A.D.

In the field of administrative terminology J. P. Joshipura and B. N. Mehta prepared a tentative vocabulary under the title—*Shri Sayājī Vaijñānika Śabda-Saṁgraha* and published it in 1920 A.D. Equivalents in Gujarati were mostly new, but easy to be understood. Old current Gujarati terms were also preserved where they were befitting. The then State of Baroda prepared an exhaustive vocabulary under the title—*Shri Sayājī Śāsana-Kalpataru* and published in 1931 A.D. in 912 pages of Foolscap 4 size. Equivalents in Marathi, Sanskrit, Urdu, Persian, Hindi, Bengali, and current Gujarati were given and in the Last column new Gujarati terms were also suggested. Both of these were able attempts to replace English terminology in Gujarati to facilitate the administrative set-up of the state.

Gujarat Vernacular Society of Ahmedabad published *Oṣadhi-Kośa*,—Pt. I in 1899 A.D. through one Chamanrai Shivshankar Vaishnav. In this vocabulary names of 636 herbs were treated giving Gujarati, Marathi, Hindi, Bengali, Tamil, Karnataki, Telugu, Persian, Arabi, English and Latin synonyms. Their merits, uses, common class, natural class etc. were also mentioned. '*Vanaspati-śāstra*' of Jai Krishna Indraji was virtually a descriptive vocabulary, best in the field, published in 1910 A.D. *Nighaṇṭu-Ādarśa* in 2 volumes was another monumental work by Vaidya Bapalal Garbaddas published in 1927-28 A.D.

It is also noteworthy that terms used in muscular and other bodily exercises were collected and published with illustrations by one Dattatreya Chintaman Karandikar (Majumdar) of Baroda in 1948 A.D.

Popatlal G. Shah (one of the founders of Gujarat Research Society, Bombay) and Bhogilal K. Patva of Ahmedabad prepared a *Glossary of Scientific terms—English Gujarātī* in 1938 A.D. and published it in a Gujarati Quarterly published by the Forbes Gujarati Sabha of Bombay. Shri Shah, after retirement

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from Bombay Government Service devoted much of his time to it and prepared an upto-date '*English-Gujarātī Glossary of Scientific Terms in Nāgarī Script*' and it was published by Gujarat Research Society–Bombay in 1949 A.D. Thus Gujarati terms in Accounts, Anatomy, Anthropology, Archaeology, Astronomy, Biology, Botany, Chemistry, Commerce, Economics, Geology, Geography, History, Mathematics, Medicine, Meteorology, Music, Navigation, Philosophy, Psychology, Physics, Physiology, Politics, Shipping and Zoology became easily available.

Gujarat Vidyapith of Ahmedabad gave some contribution in the field and published little booklets pertaining to herbs, Arithmetic, Science and literature. But noteworthy is the attempt of Gujarat University of Ahmedabad, through which from 1958 to 1964 A.D. a series of not less than 15 subjects was published giving *English-Gujarātī Synonyms*. Thus Gujarat has a huge store of terminology to treat most of the technical subjects in Gujarati to prepare translations of English works as also to write original works.

The University Book-production Board of Ahmedabad published *Gujarātī-Aṅgrejī-Kośa* in 1974-75.

Here three attempts are noteworthy: 1. Gujarat Vidyapith of Ahmedabad brought out *Short Eng. Gujarātī Vocabularies of Technical Terms* (1957 etc.), 2. Gujarat University also published 28 (from 1957 to 1968) such vocabularies in recent years, and 3 the Directorate of Languages, Gujarat State produced a *Vocabulary of Administrative Words* (*Eng. Guj.*) two years back.

It is noteworthy that late Prof. Dr. Chhotubhai R. Nayak prepared *Phārasī Śabdo-no Sārtha Vyutpatti-Kośa* under the auspices of Gujarat University, first two parts (upto to the letter 'N') came out in 1972 to 1974 respectively. The remaining work is hamphered owing to sad demise of the compiler.

Here a survey of more than 160 years is completed. I have tried my best to get the first hand acquaitance of the works referred to above, preserved in the library of B. J. Institute of Learning and Research, Ahmedabad, excepting a very few, for which I had to refer Regional Library of Gujarat Vidyapith, Ahmedabed.

This is our wealth, so far preserved. But this is not all. An exhaustive and descriptive dictionaryo on the lines adapted in the preparation of Oxford Dictionary is a bare necessity of the day, in which the historical development of the structure as well as the meanings and quotational usages from standard works ranging from the beginning of the Old Gujarati stage to the current phase of the ultra-modern Gujarati stage should be shown. To make it upto-date old as well as newly coined terminology is also to be noted distinctly.

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For the comparative study of the allied langugages and dialetcs of Neo-Indo-Aryan Family a dictionary on the lines of *Nepalī Dictionary* of Prof. R. L. Turner is also a timely need. I am glad to inform here that under my guidance Prof. Dr. L. D. Joshi of Modasa College in Sabarkantha District (Guj. State) is busy preparing *a Comparative Vocabulary of Words with Common Roots* from Gujarati, Vagdi, Marwadi, Mewadi, Malvi, Nimadi. Marathi and Hindi with Hindi equivalents. Preparation of a *purely etymological dictionary* has been under taken by me. My friend Dr. H. C. Bhayani is collecting old Gujarati words with full references for his preparation of *Old Gujarātī Dictionary*.

In conclusion, I have to say that the earnest need is of bi-lingual dictionaries of all the languages of India from and into. A language may be of an Aryan Family or a Dravidian Family, our cultural heritage being common it is not difficult to translate one language into another. If we have rudimentary bi-lingual grammars and basic bi-lingual dictionaries, our integration will be far more easy

Truly speaking—

सत्यत्र भाषावैविध्ये वयमेककुटुम्बिनः ।
आस्म स्मश्चापि भाव्यं च सर्वैरेवमतन्द्रितैः ॥

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DAULATPUR INSCRIPTION OF THE REIGN OF CAṢṬANA: YEAR 6

By

V. V. MIRASHI, Nagpur

This inscription incised on a memorial pillar (*yaṣṭi*), measuring 75 cm. in length and 20 cm. in breadth, was lying in a field of Sri Mukhidhanji Karsan Patel, Sarpanch of Daulatpur, a small village about 104 km. to the north-west of Bhuj in the Kutch District. It has been edited by Mrs. Shobhana Gokhale in this *Journal*, Vol. XVIII, p. 237 ff. with two facsimile plates—one facing p. 242 and the other facing p. 244[1]. While studying the records of the Western Kṣatrapas, I felt the need of a fresh estampage of this inscription. So I requested Shri B. K. Thapar, Additional Director General of Archaeology, to arrange for the supply of a couple of its copies to me. At his instance Dr. G. Marga-bandhu, Superintending Archaeologist, Archaeological Survey of India, Western Circle, kindly sent his colleague Dr. B L. Nagarch to copy the record deposited in the Bhuj Museum. He sent me two good estampages of it. I am grateful to all these authorities for their kind help. From the aforementioned two plates and the fresh estampages, I edit the inscription here.

The record consists of thirteen lines. Some portion of the stone pillar at the top seems to have been broken away and lost, resulting in the loss of about two lines[2]. Nothing is, however, lost on the right and left sides. The last two lines of the record have become indistinct. The record is written in a cursive hand and owing to its bad state of preservation, it has become difficult to decipher and interpret it.

The characters are of the Kuṣāṇa age, but being written in a cursive hand, they are not as squat and broad as those in the Andhau inscription of Caṣṭana which belongs to the same age. They appear longish in form. As regards individual letters, *t* has no loop, while *n* has one. See *Prītisvāmine*, line 6. *Y* is tripartite, see-*gotrāya*, line 5. *V* has a longish form and a round bottom; see *Varāhadeva*, lines 9-10. The numerical symbol for 6[3] occurs in line 2. The language is a mixture of Sanskrit and Prākrit as in several records of the Western Kṣatrapas.

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1 Plate facing p. 244 is the better of the two. It is, therefore, reproduced here. In some respects it is better than even the fresh estampages.

2 For the conjectural transcript of their text, see below.

3 See Pl. IX, IV, 6 in the Plates of Buhler's Indischen Palaeographie.

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As the present inscription is in a bad state of preservation, it is very difficult to decipher and interpret it. According to Mrs. Gokhale, it refers to the erection of a *gotra-yaṣṭi* (pillar) by an Ābhīra named Īśvaradeva, son of Varāhadeva and grandson of Jaitra of the Sudausakrasa *gotra*, who gave donation to Dyutisvāmī of Ārya *gotra*. She reads its date as (Śaka) *saṁvatsara* 254 (corresponding to A.D. 332-33). Yaśodāman was ruling before A.D. 332 ; but his name is not mentioned in the present record as it was a period of civil war. Ābhīra Īśvaradeva[4], who is mentioned without any title in the present record, might have temporarily occupied some territory of the Kṣatrapas. While erecting the pillar, he naturally adopted the era which was already current in the region of Kutch.

From Mrs. Gokhale's transcript of the present record, it seems that she has not been able to read properly the first three lines of it; for her transcript of them makes no meaning. She has read the fourth line as *savatsare tri* 254. This reading also is unacceptable. The so-called numerical symbols at the end of that line do not denote that year. Besides, the years of the Śaka era in that period are invariably introduced by the word *varṣe*, not *saṁvatsare*. She has missed the important information in the first four lines of the record including the numerical symbol for 6 occurring in line 2. So, we are unable to accept her readings and interpretation of this record.

The two *akṣaras nasya* fortunately preserved in the first line are most important. They are remnants of the word *Caṣṭanasya*. The name of Caṣṭana invariably occurs in the beginning of the records of the Western Kṣatrapas of Mālwā and Kāṭhiāvāḍ, as he was the founder of the family. Here it occurs because he was then the ruling Kṣatrapa; for the next three lines (2-4) clearly read *rājye vase* 6 (*gi*)*mha ditiya māsa dasa vāsare-tri*(*tra*)*rājye* meaning 'during (his) reign here in the year 6, the second month of summer, the tenth day.' The symbol for 6 which occurs towards the close of line 2 is unmistakable. It resembles exactly that used to denote six in the records of the Kuṣāṇa age. Again, it is well known that the method of recording a date in the northern inscriptions of the time was by citing the year, the season, the month and the day as is done here.[5] The inscription next proceeds to state that "this memorial pillar (*yaṣṭi*) was raised by the Ābhīra [Regareśvara] deva,[6] son of Varāhadeva and grandson of [Jai] traka in memory of Prītisvámin of Vasugotra, son of Vasutaka, for the well-being of the (*whole*) family.

This is the second inscription of Caṣṭana discovered so far. The first record of that Kṣatrapa to be discovered was the Andhau inscription dated in

4 Mrs. Gokhale's reading *Īśvaradeva* does not appear to be correct. What she takes to be Ī seems to be the *akṣara ga*. I read *Regareśvaradeva* with diffidence here.

5 In South India the fortnight was cited instead of the month.

6 The reading of this name is uncertain,

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the (Śaka) year 11.[7] Before its discovery it was generally believed that Caṣṭana was appointed Kṣatrapa by the contemporary Kuṣāṇa Emperor after the overthrow of Nahapāna by Gautamīputra Sātakarṇi. The Andhau inscription, however, showed that Caṣṭana was appointed Kṣatrapa as early as the Śaka year 11. The present inscription shows that he had taken charge of the Kutch-Kāṭhiāwāḍ region at least five years earlier, i.e. in the Śaka year 6 (A.D. 84-85). He must then have been in his teens; for we know from Ptolemy's reference to him that he was ruling at Ujjain in A.D. 140.[8] He had thus a long reign of more than 56 years. It is, therefore, no matter for surprise that he had appointed his grandson Rudradāman to assist him in governing his kingdom in Śaka 52 (A.D. 130-31)[9] as shown by the Andhau inscription of that year. Caṣṭana was probably related to the Kuṣāṇa Emperor Kaniṣka I; for his statue was erected by his side in the Gallery at Māṭ.[10] After conquering Kutch and Kāṭhiāwāḍ, Kaniṣka seems to have appointed him to govern a part of the territory. He was probably holding only a part of Surāṣṭra, the remaining part being under another Kṣatrapa; for, from an inscription in Nāsik Cave No. X, we know that the holy *tīrtha* of Prabhāsa was under the rule of Nahapāna in about the (Śaka) year 42 (A.D. 120).[11] His son-in-law Ṛṣabhadatta got eight Brāhmaṇas married there at his own cost.

The present inscription thus sheds very important light on the history of the Western Kṣatrapas of Gujarāt and Kāṭhiāwāḍ.

TEXT

Line

1 ....नस्य[12].
2 राज्ये वसे ६ [गि]—
3 म्ह दितिय मास द—
4 स वासरेत्रि (त्र) राज्ये व—
5 सुसगोत्राय
6 प्रितिस्वामिने व—
7 सुदोतकसुताय
8 अभिरस्य[13] [जै-]

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7 *Journal of Ancient Indian History*, Vol. II.
8 Rapson, *B.M.C.*, (*Andhras* etc.), Introd., p. xxxix.
9 *EI.*, XVI, pp. 19 f.
10 *An. Rep. A.S.9.* 1911-12, p. 125.
11 *EI.* VIII, pp. 78 f.
12 Read चष्टनस्य. The first two lines may have contained the following सिंघ [।*] य्सामोतिकपुत्रस्य क्षत्रपस्य.
13 Read आभीरस्य.

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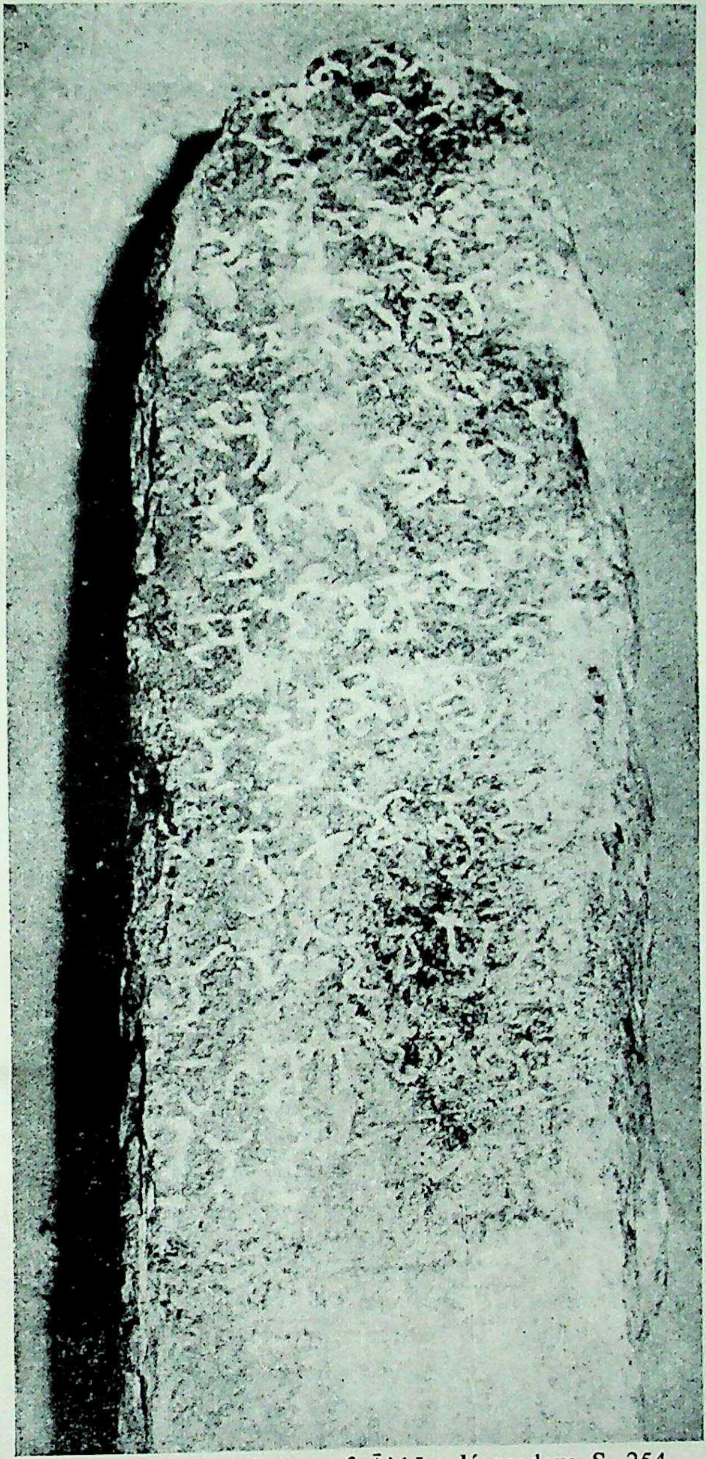

Daulatpur Inscription of Ābhīra Iśvaradeva S. 254

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9 यकपौत्रस्य व—
10 राहदेवपुत्रस्य
11 [रेगरेश्वर][14] देवस्य
12 ....गोत्रहिताय
13 [लठि] उथापित [।*]

Translation

In the kingdom here of Caṣṭana[15] during his reign in the year 6[16], the second month of summer and the tenth day, (*this*) memorial pillar has been erected by the Ābhīra [Regareśvaradeva], son of Varāhadeva, and grandson of Jaitraka for[17] Prītisvāmin, son of Vasudotaka, who is of the Vasu gotra, for the well-being of the (*whole*) family.

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14 I am not certain about the reading of this name.

15 The lost portion of the present record may have mentioned his title *Kṣatrapa* and the name of his father Yśāmotika.

16 This year is of the yaka era and corresponds to A D. 84-85.

17 That is 'in memory of'.

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INDORE PLATE OF BHULUNDA I : (KALACŪRI) YEARS 38 & 47

By

H. G. Shastri and P. C Parikh, Ahmedabad

This copper-plate was brought to us for decipherment in January, 1978 by Dr. N. A. Acharya, Lecturer of Indian Culture, H. K. Arts College, Ahmedabad. The plate is said to have been procured by Shri P. S. Shastri, a curio-dealer of Indor from a person of Bagh in Malwa. We are much indebted to Shri P. S. Shastri and Dr. Acharya for lending us the plate for some days and for permitting us to edit and publish it. We also thank our colleague Dr. Smt. Bharati Shelat for participating in the decipherment of the plate.

The record is incised on one side only of a single *copper-plate* measuring 32 cms. in length and 11 cms. in height. It has no ring-hole and does not appear to have ever had a seal impressed upon it. The rims of the back side of the plate, which is left blank are soldered with two sets of two copper-strips each, obviously for strengthening the rims of the plate. The strips along shorter side of the plate measure 11 × 4.7 cms. each while those along the longer sides measure 22.2 × 0.7 cms. each. The total weight of the plate is 516 gms. The plate is corroded here and there, but most of the record is perfectly legible. The plate has eleven lines of writing, of which the last, containing the signmanual of the reigning King, is incised in the margin on the left. The size of the letters is about 0.8 × 0.5 cms.

The *characters* belong to the western variety of the Southern alphabets, with knobs at the top. The sign of medial *e* is attached to the left side of the consonant at the bottom. The sign for *I* occurs in *L*.4, while the numerical symbols for 40, 30, 10, 8, 7 and 3 occur in Ll.9-10.

The *language* is Sanskrit, with a little admixture of Prakrit forms. The wording of the grant closely resembles that of the published grants of this dynasty. As regrds *orthography*, the only peculiarity worth noting is the reproduction of the consonant before *y* and after *r*; e.g. *pād* = *ānuddhyāto* and *Sarrvān* in *L*.1, *Śarmma* in *L*.3, *Pūrvvataḥ* in *L*.4, *arkka* in *L*.5, *vinirggata* in *L*.8, *Kāryyaḥ* in *L*.8 and *Varṣṣa* in *L*.10. The predilection for *anunāsik* is noticed in many words, as for instance in *Santakān* in *L*.1, *Skanda L*.3, *candra* in *L*.5, *mantavyam* in *L*.8 etc. The record contains some errors which are noticed in the transliteration of the text.

The inscription refers itself to the reign of Mahārāja *Bhuluṇḍa*. He describes himself as *Parama-Bhaṭṭārakapād* = *anuddyāta* (meditating on the feet

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of the great Lord), though he does not name his Suzerian. However, it is clear that he was a feudatory chief, owing allegiance to some lord paramount. The royal edict was issued from Valkha, which was evidently the royal capital. The *object* of the inscription is to record the assent, by Mahārāja Bhuluṇḍa, of the *Brahmadeya* type of the gift of a village to certain Brāhmaṇas. The names of some eight chief Brāhmaṇas among them are enumerated along with their *gotras* *Vātsyā(yana)*, *Kāśyapa*, *Bharadvāja*, *Kautsya* (*Kautsa*) and *Kauśika*.

The village given in grant is introduced as Kṛṣṭāvasannaka. It was situated on the bank of the Narmadā river in Dāsilaka-pallirāṣṭra, to the east of Iśvarasenānaka and to the north of Karjūrikā. The royal order was given directly by the King himself. The grant bears two dates. The earlier date, we think, indicates the day on which the grant was made. It was the 13th Lunar day of the bright fortnight of *vaiśākha* in the year 38 of an unspecified era. Thereafter it is mentioned that the grant was engraved on a copper-plate. The other date which follows this statement obviously applies to its being engraved on a copper-plate. It was the 3rd lunar day of the dark fortnight of *Māgha* in the year 47. The plate is signed by Mahārājā Bhuluṇḍa in the margin on the left.

The grant bears close resemblance to the three published grants of Valkha, viz. (i) The Indore Plate of Swāmidāsa, dated year 67, (ii) the Indore Plate of Bhuluṇḍa dated year 107 and (iii) the Sirpur Plate of Rudradāsa, dated year 117.[1] This grant belongs to the same royal family which reigned at Valkha, and like the Sirpur Plate. it must have come originally from Khandesh. It is worth noting that like the present grant two of the three published plates were also now obtained from Indore.

Until recently we know the following Kings of Valkha, with their known dates mentioned against their names :—

Mahārāja Swāmīdāsa—year 67
Mahārāja Bhuluṇḍa—year 107
Mahārāja Rudradāsa—year 117

As these grants do not mention the genealogy of these kings, it is not possible to fix the *inter se* relation between them. As the present grant refers itself to Mahārāja Bhuluṇḍa and is dated years 38 and 47, it seems that this Bhuluṇḍa must be distinct from the king Bhuluṇḍa of year 107. The former must, therefore, be designated Bhuluṇḍa I and the later Bhuluṇḍa II.

Dr. V. V. Mirashi has well established that the dates of these grants must be referred to the so called Kalacūrī-Cedi Era.[2] According to him this era

1 Mirashi, V. V. (Ed), Inscriptions of the Kalacūri-Cedi Era, nos. 2-4.

2 *Ibid.*, p. XXXV

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commenced with the reign of the Ābhīra King Īśvarasena[3] and that the Kings of Valkha were probably feudatories of the Abhīra Kings.[4] In this context we drew special attention to the fact that a village mentioned in this grant is named Īśvarasenānaka, obviously after the Ābhīra King Īśvarasena Judging by the extent of the use of their era, the kingdom of the Ābhīras seems to have included Malwa and Khandesh.

On refering the dates of the present grant to the so-called Kalacūri-Cedi Era, the earlier date of year 38 would correspond to the 1st April, 288 A.C. and the later date of year 47 would correspond to the 28th January, 297 A.C.

As for the localities mentioned in the present grant, Valkha is identified with either Vāghli or Bāhaj in the Calisgaon Taluka in the East Khandesh District in Maharashtra.[5] As the village donated lay on the opposite[6] bank of the Narmada river and as plate was found at Bāgh, we should look for the other localities on the bank of the Narmada river between Umarbar and Dharampuri. We have not been able to identify the other localities definitely. We may, however, draw attention to (i) Kothara on the Northern bank of Narmada, about 11 kms. west of Dharampuri and about 2.5 kms. north-east of the confluence of the Māna river with the Narmada river, (ii) Kathora on the Southern bank of Narmada just opposite Dharampuri, and (iii) Khajuri, 16 kms. south of Brahmangaon on the Southern bank of Narmada about 2.5 kms. east of the confluence of the Mān river. We shall be obliged if some scholar suggests definite identification of these three localities.

At the end it is worth noting that the present plate happens to be the earliest known plate of the dynasty of Valkha. It is also the earliest known plate dated in the so-called Kalacūri-Cedi-Era. Moreover, to the best of our knowledge, it is also the earliest known copper-plate grant of land discovered as yet in India.

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3 *Ibid.*, p. XXV

4 *Ibid.*, p. XXXV

5 *Ibid.*, pp. 6f. and p. 7, n. 3.

6 i.e., northern, as the capital Valkha lay to the South of the Narmada river.

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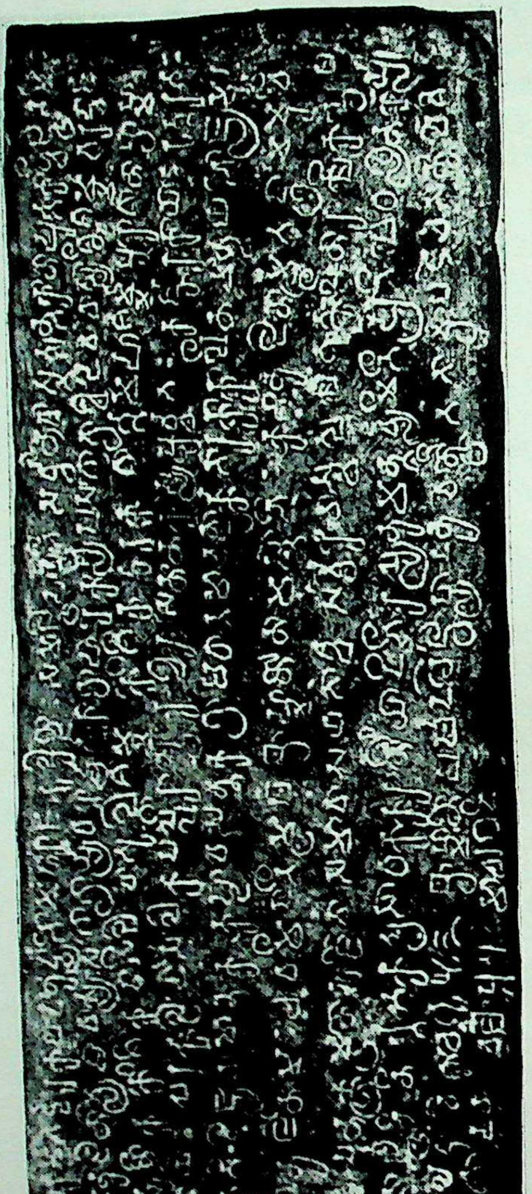

Indore Plate of Mahārājā Bhuluṇḍa—I

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Text

१ स्वस्ति वल्खा:[1] परमभट्टारकपादानुद्ध्यातो **महाराजभुलुण्ड:** समाज्ञापयति सर्व्वानेवास्मत्स-
न्तकानायुक्तकान्विज्ञातम:[2]

२ स्तु व: समनुजानाम्येषां वात्स्या[3]सगोत्रार्य्यधरोद्रूतकाप्रा(प्र)हारे[4] काश्यपसगोत्राश्वदेव-
वात्स्या[5]ग्निशर्म्मभरद्वाज-[6]

३ स्कन्दकौत्स्य[7]तुण्डिककौशिक[8]दा(द)सिलवासुलशर्म्मकौशिक[9]द्वरक्क[10]गार्ग्ग[11]महशर्म्मपुरोगानां
ब्राह्म-

४ णानां नर्म्मदाया: परकूले **दासिलकपल्लीराष्ट्रे ईश्वरसेनानकस्य** पूर्व्वत: **कर्जूरिकाया:** उत्तरत:

५ ग्राह्यवाहकेतिविज्यायमानकं[12] **कृष्टावसन्नकं** ग्रामधानमाचन्द्रार्क्कतारकाकालीनमन्वयभोज्य[13]-
मुद-

६ कातिसर्ग्गेणानुजानि(नी)म:[14] एवमिदाती(नी)मेषां ब्राह्मणानामस्माभि: कृतानुजा(ज्ञा)नामेत-
ग्द्रामभुन्चि-

७ [ते]न [ब्रह्म]देये(या)न(नु)क्कमेण भुञ्जत्तां समावासयतांश्च[15] **सर्व्वैरेवास्मत्पक्षतत्कुलीना-**
रक्षिकपु[रु]ष-

८ ....सज्ञाविनिर्ग्गतक(त)त्प्रसाधककरणीयादिभि[16]रप्यनुमन्तव्यमिति प्रतिषेधव्ये(व्यो)न
क(का)र्य्य:

९ [स्व]मुखं वर्षे ३०(+)८ वैशाख शु १०(+)३ ब्राह्मणपर्षदचैज्वाप्यादनुचण्डितं[17] ताम्रपट्टे
च सन्निवेशि [तं]

१० [स्व] मुखसन्देशाद(दे)व वर्षे ४०(+)७ माघ ब दि ३

११ महाराज भुलुण्डस्य

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1 Read वल्खात्.

2 Read °म—.

3 Read वात्स्यायन.

4 The words after सगोत्र are not satisfactorily legible.

5 Add यनसगोत्र after वात्स्या.

6 Read कौत्स and add सगोत्र.

7 Add सगोत्र.

8–9 Add सगोत्र.

10 The word is not satisfactorily legible.

11 Read गार्ग्य and add सगोत्र.

12 The phrase is not satisfactorily legible.

13 Read °भोग्य°.

14 Read °म.

15 Read °तां च.

16–17 The phrases are not satisfactorily legible.

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JÑĀNA: ITS USAGE

By

BIJAYANANDA KAR, Bhubaneshwar

In Indian philosophy, the term '*jñāna*' is used in a wider sense. It includes all judgements irrespective of the question of truth and falsehood. Both *yathārtha-jñāna* as well as *ayathārtha-jñāna* (*mithyā-jñāna*) are accepted as instances of *jñāna*. Even philosophers like Prabhākara for whom all judgements are valid (*sarvam eva vijñānam samīcīnam*) interpret the usual cases of false judgement as only instances of no judgement (*akhyāti* or *viveka akhyāti* or *bheda agraha*). Kumārila, who unlike Prabhākara admits false judgement, classifies *apramāṇa* (invalid knowledge) into error (*mithyā-jñāna*), doubt (*saṁśaya*) and ignorance (*ajñāna*)[1]. Here one finds that even *ajñāna* is regarded as a case of knowledge, though invalid knowledge.

Disputes are quite likely with regard to the inclusion of doubt and ignorance as instances of invalid knowledge. As in case of doubt, there is the presence of oscillation and indecision. There is no sense of assertion in it which can either be accepted as valid or invalid. So also, in case of ignorance, there is simply absence of knowledge-whether valid or invalid. Accordingly, to say absence of knowledge as invalid knowledge would be self-contradictory.

Whatever may be the logical status of the specific views advanced in this connection by Prabhākara or Kumārila, one thing seems to be quite clear that according to general Indian philosophical usage the term '*jñāna*' can never mean the same as what is meant by the English term 'knowledge'. Knowledge means always true judgement and a false judgement as instance of knowledge is not admissible. The other Indian philosophical term '*pramā*'[2] or valid knowledge which is used for *yathārtha jñāna* (true judgement), can only be treated as parallel of what is said in English language 'knowledge.' True judgement or valid knowledge (*pramā*) stands for the correct description of the referent and false judgement or invalid knowledge (*apramā*) does not truly characterize the referent.

In this connection a question is raised. If *jñāna* is not necessarily *pramā*, then by what process or by whose help is it turned into *pramā*? The question

1 *Vide*: *Śloka-Vārtika* (Chowkhamba), 2.54.

2 While most of the Indian philosophers use *pramā* in the sense of valid knowledge, some philosophers like Kumārila use *pramāṇa* in the sense of valid knowledge. *Vide Śloka Vārtika*, 2.80.

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is answered by saying that *jñāna* after being approved through the process of *pramāṇa* is designated as *pramā*. When a piece of *jñāna* is authenticated through the sources like perception, inference, etc. it is accepted as valid knowledge.

But again, here, the classical Indian philosophers raise an interesting issue. The issue is : whether the *jñāna* which is authenticated through *pramāṇa* and is known to be true contains validity in itself or validity is supplied to it from without. Those who support, in this connection, the theory of self-validity of knowledge (*svataḥ prāmāṇyavāda*) argue that if *jñāna* is not self-valid, then validity even cannot be established through extraneous conditions. It is, however, true that perception, inference, etc. are the means of valid knowledge. But, as means, they only make valid character of knowledge explicit. The *jñāna* which is known to be valid must have to inherently possess the character of validity. To put simply, *jñāna* is self-valid. But those who, on the other hand, hold the theory of *parataḥ prāmāṇyavāda* maintain that validity is extrinsic to *jñāna*. They argue, if validity is already intrinsic to *jñāna* then there would not have been any scope for doubting or critically examining any piece of *jñāna*. And, moreover, different *pramāṇas*, in that case, would not be very much necessary.

Here, it is not my purpose either to defend or to offend any of the above-mentioned theories. It can be marked that since *jñāna* in Indian philosophy is not necessarily accepted as true (or, truth is not taken as the defining mark of *jñāna*), the possibility of *mithyā-jñāna* is not ruled out. And, because of the possibility of *jñāna* being false, legitimately it is asked, whether a particular piece of *jñāna* is true or false. Is the truth intrinsic to *jñāna* or is it extrinsic? It seems, this question would not have been raised, if *jñāna*, from the outset, would have been defined in terms of truth. If truth is the defining mark of *jñāna*, then a piece of *jñāna* being false is cleanly ruled out. If truth, on all occasions, is necessarily related to *jñāna*, then the issue whether truth is intrinsic or it is extrinsic to *jñāna* becomes redundant.

Now it may be asked as to why the classical Indian philosopher is so much interested in using the term '*jñāna*' in such a wider sense of including both true as well as false judgements. In some quarter, a remark is made that classical Indian philosophical discussion is carried on through Sanskrit language whose linguistic structure is different from that of English language. It is because of this, perhaps, that Indian philosopher accepts *mithyā-jñāna* as an instance of *jñāna*.

But such a remark does not seem to be convincing. For, while one analyses the linguistic structure of Sanskrit language, one does not find that *jñāna* can be both true as well as false. In Sanskrit, the words like *jñāna*, *ajñāna* and *mithyā-jñāna* are logically distinguished and are clearly separated. It is marked

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that within the semantic condition of this language, *ajñāna* and *mithyā-jñāna* are negative in character while *jñāna* implies a positive sense.

It appears to me that the classical Indian philosopher, by adopting such a peculiar linguistic convention, redefines the existing ordinary use and thus brings out certain philosophical problems. So far as semantic condition is concerned, there appears to be no difference between the usages of the Sanskrit term '*jñāna*' and the English term 'knowledge'.

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ANIMAL BONES AND ARCHAEOLOGY

By

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Introduction :

During the Archaeological Excavations and Explorations a huge quantity of animal bones is recovered. These bones which are found in association with other remnants of human habitation, have a lot of tale to tell, about the animals to which they belonged and about the people who were the cause of their fate. The present practice is to collect the bones, dump them in pottery yard, sort them out, pack them and despatch them to the available animal anthropologist for his expert opinion on identification etc. The excavator depends solely on the report of the animal anthropologist for these bones. On the other hand the animal anthropologist is required to examine and report on the material received by him. At times he is not aware of the conditions and specific location from where these remains are recovered as he is supplied only with the stratigraphic position of the site.

In the majority of cases the animal bones recovered from excavations were thrown 'green' and thus apart from simply telling that they belong to this animal or that, much more information about the geographical, economical and social conditions of the site from which they are recovered would be found out. A lot of life could be constructed by the help of these animal remains if they are properly cared for, from the very beginning of excavations.

It is a fact that in good old days man was dependant more on animals than he is today. From palaeolithic to chalcolithic times man depended on animals not only for food but agro-economic purposes also. The proper study of animal bones can tell about the food habits of man and animals, their domestication and subsequent use for agriculture and draft purposes. History of many of the modern human and animal diseases could be traced by proper study of these bones. The nature of the stocks in an area can tell about the terrain and environments of the area. Evolutionary process and process of domestication can easily be read in the bones of animals.

Normally in the excavation, we get animal bones in well preserved state as they were discarded mostly 'green'. But in several cases they are found in fragments. Extremities in intact condition are hardly to be recovered. No doubt for proper identification of the species, epiphysis are most important but at times even the tiny fragments from shaft and other regions also prove to be of equal importance.

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(1) *Identification* :

First work which an animal anthropologist has to do is to correctly identify the species to which the bone belongs. At times variations caused in the bones by domestication, breeding and other physical use of animals create difficulty in correct identification of species. A single bone is more important than a huge mass, when the question of identification of a typical species or a newly introduced species in the area comes up. The parts presenting indicative features do not cause much difficulty, but those whose eminences and depressions have been eroded and effaced, pose a problem for identification, as it becomes difficult to identify them with those of the species of animals which are in height and other characters very near to the other species. The process of identification becomes much easier and quick, if comparative specimen of different species are made available to the animal anthropologist. It is not enough to identify the species only. In order to have a correct picture, re-construction of flocks and herds to which they belonged must also be attempted. It can be easily found out as to whether the site in question had cattle of only one breed or of different breeds, whether the cattle were only of normal size, short size, massive size or a mixed population existed. The presence of massive size of cattle in a particular site will help in finding out whether the wild species were hunted or not.

Study of animal bones can also indicate the stage of evolution to which the animals of a particular area belong. For this, medullosis or medullary cavity in different bones should be studied.

(2) *Purpose these animals served to the inhabitants of the Site* :

It is not enough to identify the flock and herds to which the animals of a particular site belonged. Attempts should be made to know as to how these species of animals were used by the people of that area. This can be done only by a careful and close examination of different fragments.

Animals used for heavy work and draft purposes, get severe concussions in their joints (knee and hock). These concussions leave their marks in the metatarsal and metacarpal bones, which at times get anchylosed. The anchylosis of the central and IIIrd tarsal with the IVth tarsal bones is commonly encountered.

By close examination of the teeth of cattle, it can be found out, whether the cattle was allowed to graze freely or was also subjected to stall feeding which can prove whether animal husbandry was in vogue or not. In case of stall feeding wearing of anamaler folds in uniform, and dentine encrustation is found. The study of tartar deposition on the teeth can also show whether the animal was suffering from carries of teeth or not. At times we do get comparatively hallow bones showing marks of osteoporosis, a disease connected with rarifaction of bones. This happens for want of calcium secretion.

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3 *Food habits of dwellers*:

The presence of charred bones of different animals and occurrence of stab and cut marks on many fragments, point out to the fact that the flesh of these animals was used by the inhabitants as food. Marks of opening of medullary cavities of long bones in order to obtain edible marrow can be seen on the bones. From the collection of a site it can be inferred whether the people depended for flesh only on the domesticated species or they substituted it by hunting wild species also. The bones can also tell as to which are the animals that were generally being used for food purpose.

The animals hunted can be classed as edible and non-edible species on the basis of presence of roasting and chopping marks found on these species.

4 *Roasting of flesh* :—

Roasting marks can be seen on many fragments of bones. While roasting, a piece of bone with sharp edges is used for scraping out the roasted flesh from the bone. In case of uncontrolled fire the included bone even gets cremated. Lightly roasted ones present a surface of black discolouration only. From the roasting marks it can be found out whether the animal was roasted intact or in pieces after dismembering the different parts.

(5) *Bone chapping and tapping of marrow cavities*:—

In addition to consumption of flesh, people knew the edibility of contained marrow in the bones. In order to drain out the concealed marrow from the medullary cavities of long bones, spaces of cancellated tissues and from haversion canals, people used to stab the areas concerned to get the marrow. At times they used to open up the long bones by suitable cuts, and suck the marrow directly. Normally these were small openings, in order to avoid spilling during suction. These openings were always at the proximal ends so that the drainage of marrow into mouth could be direct. They knew from experience and observation the parts that contain the marrow, though we do get sings of attempts on short and irregular bones also, which do not contain the marrow.

(6) *Bones used as Tools* :—

Animal bones were the second object after stone that were shaped and used by man as tools for different purposes such as hunting, agriculture, domestic etc. There are scores of examples when long bones were used as daggers, knife, needles, harpoons etc. For the purpose of making tools, charred bones were preferred more, as they were strong and quick to work giving a sharp edge. Bones were used as ornaments also.

(7) *Pet Animals*

By study of animal bone we know the species that were used by people as pets. In Burzahom people loved their dogs so much that they were not only

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buried with the masters but were also given individual ceremonial burials like the people of Burzahom. We get burials of sacrificed animals also. At Kalibangan a bull was duly sacrificed and buried in a burnt brick cistern.

Thus, while excavating an archaeological site it should be our endeavour to give the animal bones as much care as we give to the structures and other antiquities. A good piece of story of everyday life of a particular site can be constructed by proper study of animal remains.

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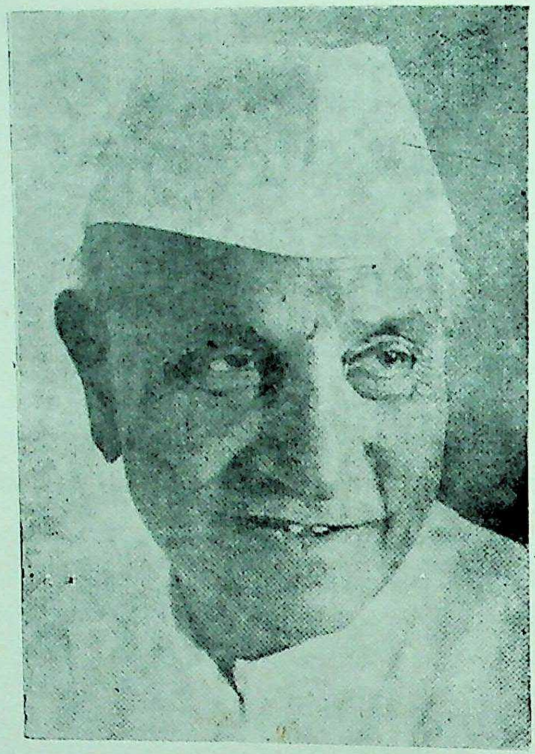

Dr. Jīvarāja Mehtā

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OBITUARY

Dr. Jivaraja Mehta

Dr. Jīvarāja Nārāyaṇa Mehtā expired on the 7th November 1978, at the age of 91, after prolonged ailing. In his sad demise India has lost a great patriot, a self-less politician, an active social leader, an intrepid administrator and, above all, a veteran humanist.

This beloved leader of Gujarat was born on August 29, 1887 in a poor family of Amareli (Saurashtra ; a district town of former Baroda State). In his early years he used to help his mother even in fetching water. In the midst of financial difficulties he built a very brilliant academic career. He passed his M.B.B.S. examination from the Grant Medical College, Bombay winning prizes in seven subjects and sharing one with another student in the eighth. Then, securing Tata's Loan Scholarship, he sailed to the United Kingdom for further studies. There also he retained his first rank in the degree examination of M.D. of the University of London in 1910. He also attained there his M.R.C P.

During his seven years' stay in U. K. he was influenced by the Nationalist Movement, came in close contact with Indian leaders and took a very active and leading part in reorganizing the Indian Association which was inaugurated by Shri Gopal Krishna Gokhale in 1911. Consequently, on his return to the motherland in 1915 Dr. Mehta attended the Bombay Session of the Indian National Congress.

In 1924 Maharaja Sayajirao of Baroda happened to meet this enthusiastic young man in Switzerland, whereafter he was appointed as the Chief Medical Officer of the State where he proved his worth and earned great reputation.

His career as the founder Dean of the Sheth Gordhandas Sunderdas Medical College and K.E.M. Hospital, Bombay, from 1926 to 1942, was a very brilliant achievement, as he left the same as one of the best hospitals of the country.

Having been very famous as a Physician, he was elected thrice as the President of the All India Medical Association in 1930, 1941 and 1945. It was a popular legend that by just placing his palm on the stomach of the patient he could diagonise the disease. All the same caring the least for a lucrative career in the medical profession, he actively participated in the Independence Movement and was behind the bars for two years during the Civil Disobedience Movement of 1930-33 and for almost the same period during the Quit India Movement of 1942.

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In 1946 Dr. Mehta was elected to the Legislative Assembly of the bilingual State of Bombay, but soon was he elevated to the Union Government Service as the Director General of Health Services and Secretary to the Health Ministry. His administrative abilities, kind attitude and enthusiastic and hard-working nature helped him there in solving very intricate problems. Even Lady Mountbatten paid tribute to him for tackling so ably the sudden problem of the welfare of the refugees from Pakistan.

Sardar Patel knew very well the worth of Jivarajbhai. Consequently, when the country was faced with the momentous task of National Integration, Dr. Mehta took over the administration of Baroda State. The 4th September, 1948 was a memorable day for the people of the State, who could secure that day Responsible democratic government with Dr. Jivaraj Mehta as the Chief Minister. He effected the merger of the State into the then Bombay State on May 1, 1949 with exemplary tact and firmness.

Soon after, he joined the Bombay State Ministry as the Minister of Public Works. There he handled the Ministries also of Industry and Prohibition till 1952, when he became the Finance Minister, which portfolio he bore up to May 1, 1960 when the biligual Bombay State was divided into two separate States of Gujarat and Maharashtra. The expert Physician who had proved his worth as an excellent Administatror now became a very efficient Financier who brought the balance of 30.49 crores to 90 crores by the time he left the Ministry for taking over as the first Chief Minister of the newly born State of Gujarat. His long administrative experience, broad outlook and deep insight came to his help in handling the very awkward problems of the new State which was financially backward. Even the members of the opposition in the Assembly had nothing but praise for his administrative capacity and self-less enthusiastic Gandhian way of solving intricacies.

In 1963 he resigned as the Chief Minister, whereafter he was appointed as the High Commissioner of India in U. K, which responsibility he held till 1967. In 1971 he was elected to the Lokasabhā and after his tenure of five years was over, he completely retired from Politics.

The Maharaja Sayajirao University of Baroda was established on the 30th April 1949 during the reign of Dr. Jivaraj Mehta. His illustrious wife Smt. Hansaben Mehta became the first Vice Chancellor of the University and continued in that capacity for nine years. Dr. Jivarajbhai took keen interest in the development of the University. The untiring efforts of the Mehtas have contributed a lot to shaping this University into a renowned seat of learning. The University is higly indebted to them right from its inception to its development.

Dr. Jivaraj Mehta has served Gujarat and India perseverently and self-lessly. May God bless his departed soul with eternal bliss!

J. P. Thaker

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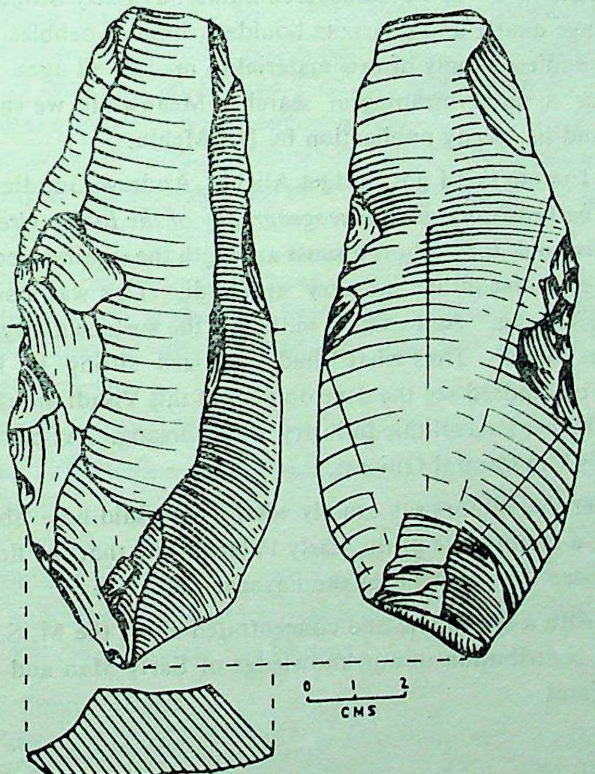
REVIEWS

Prehistoric Champaner by Prof. R. N. MEHTA, Maharaja Sayajirao University Archaeology Series No. 13, Baroda 1977, pp. 1-37, Price Rs. 18/-

A student of mediaeval Indian history, if alive, will wonder, or look with scorn at the title of this work ; if dead, he will turn in his grave. For both Champaner was definitely a 15th century town as Ahmednagar. However both forget that the town is new, but the place can be old. How old nobody knew until Dr. Mehta and his colleagues, particularly Shri J. S. Patil and Shri S. V. Bedekar to whose memory this report is dedicated, discovered the stone tools at Champaner. Hence the report is most welcome. In fact, after we discovered palaeolithic tools in the gravels of the Orsang at Bahadarpur, where Bruce Foote had reported the discovery of a human skull in the last century, no early palaeolithic tools had been reported from Central Gujarat.

The tools discovered in 1942, though few contained a beautiful quartz hand-axe and a very fine, thick blade removed from the core by Levallois technique. Now after nearly 35 years Dr. Mehta and his colleagues have dis-



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covered some 62 tools of the Early Stone Age from the gravels of the Jorvan. These also include a blade on Levallois technique (No. 29, p. 11). The significance of this as well as the early discovery should be recognized. It is this: somewhere in Central Gujarat, either in the upper reaches of the Orsang, Hiran, Jorvan or other rivers there is a definite Upper Palaeolithic Industry. And concentrated effort should be made to discover it. And who else will do it, if not the M. S. University of Baroda ?

Likewise, effort should be made to search for the camp site of Early Man. For scholars all over the world have recognized that though the stone tools, thought or said to be *in situ* all these 130 years, are really from secondary deposits. Though the so-called stratigraphy does give some idea of the time when these were manufactured, they give no *full* picture of the life of their maker. This the discovery of the camp site, many more tools, and the entire environment alone can do. Already the M. S. University has made an excellent beginning by studying the plant life of the area. Likewise a science-based student should be entrusted with the discovery of the camp site. This should be near the Pavagadh hill, or where the conditions for living are more suitable.

Another potential site is Modasa in North-eastern Gujarat, where in a very brief visit in 1973, we discovered numerous Early Stone Age tools. Here there are huge quartz and quartzite boulders, besides pebbles, which could have supplied an endless supply of raw material to man of all ages. So efforts should be made for a more meaningful search. Meanwhile we should welcome this discovery and its speedy publication by Dr. Mehta.

After I wrote this I got Bridget Allchin, Andrew Goudie and Karunakara Hegde's: *The Prehistory and Palaeogeography of the Indian Great Desert*, London 1978. In this book the authors discuss at length the significance of their discovery of an Upper Palaeolithic industry at Visadi. This was a sand dune, 6-7 km. north of the Orsang. And some 6 m. below the surface a large concentration of artefacts was found. Thus what I had visualized sitting in Poona, is already there. We can indeed see the development of this Visadi industry from an earlier —and true Upper Palaeolithic Industry of the Orsang. At present Visadi appears as an " oasis " in Central Gujarat.

Further the authors say exactly what I have said here about the probable existence of a factory site of the Early Palaeolithic, that the floor of the factory must have been the pediment of the Pavagarh Hill !

Thus with a systematic and concentrated effort the M. S. University should make a real contribution to our knowledge of Early Man and his Successors in Central Gujarat.

H. D. Sankalia

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Bopadeva's Hṛdaya Dīpaka Nighaṇṭu and Siddha Mantra by VAIDYACARYA KESAVA with the *Prakāśa* commentary of Vopadeva edited by Professor Priyavrata Sharma, Published by Chaukhamba Amarabhāratī Prakāśana, Varanasi-1 1977, pp. 20 + 44 + 20 + 116, Price. 25/-

These are two books bound in one volume. Keśava is the father and Bopadeva is his son. The *Nighaṇṭu* is by the son while *Siddha Mantra* is by the father.

Bopadeva is commonly known as a Grammarian and author of some religious works, but his contribution in the field of medicine has not come to sufficient light. He has written a book on medicine entitled "*Śataślokī*" with his own commentary known as "*Candrikā*". This was published by Vayaskar N. S. Mooss Kottayam in 1962. His present *Nighaṇṭu* and commentary *Prakāśa* on his father's work "*Siddha Mantra*" is less known. Vopadeva or Bopadeva is the son of Keśava and disciple of Dhaneśwara. He was a resident of Vedapura, situated on the Bank of the river Varada in Maharashtra which was the capital of the king Siṁharāja. His Guru Dhaneśwara also belonged to this place. Bopadeva was attached with Hemâdri the well known author of the commentary "*Āyurveda Rasāyana*" on *Aṣṭāṅga-hṛdaya*. Hemādri was the chief Minister of Mahādeva of Devgiri. Bopadeva has written a book "HARILĪLĀ" on the advice of the minister. He himself has presented a list of his works in the concluding portion of "*Harilīlā*": 1 on *Jyotiṣa*, 2 on *Sāhitya*, 3 on *Bhāgwata*, 10 on *Vyākaraṇa*, 9 on *Āyurveda*, so the total number of books comes to 25. This speaks of his scholarship. The present work of "*Hṛdaya Dīpaka Nighaṇṭu*" is intended to explain the drugs mentioned in *Swalpa Vāgbhaṭa* or "*Aṣṭāṅga-hṛdaya*" as mentioned by the author at the end of this *Nighaṇṭu*.

"*Aṣṭāṅga-hṛdaya*" is the most popular work on *Āyurveda* even to-day. In South India Vāgbhaṭa is very popular. There nobody cares to study Caraka and Suśruta. It is told that in all the *Saṁhitās* there was appended a *Nighaṇṭu* (*Kāśyapa Saṁhitā-Upodghāta*).

Nighaṇṭu really means the Materia Medica and there are many *Nighaṇṭus*. Some are published, others are awaiting publication. Priyavratji, the Editor of this *Nighaṇṭu* has made up his mind to publish as many *Nighaṇṭus* as he can and he is editing them one after the other. Recently the "*Soḍhala-Nighaṇṭu*" has been edited by him and published by the Oriental Institute of Baroda. He is a versatile scholar and has to his credit many books. The present *Nighaṇṭu* is divided into eight *Vargas* (chapters) as follows :

1 *Catuṣpād Varga*
2 *Tripād Varga*
3 *Dwipād Varga*

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4 *Ekapād Varga*
5 *Dwināma Varga*
6 *Ekanāma Varga*
7 *Nānārtha Varga*
8 *Miśra Varga*

This is a very small book of 14 pages only and there is nothing new in it. Looking to the versatile scholarship of the author Bopadeva, one is at a loss to find anything worth knowing in this little volume.

The editor has taken great pains in preparing an Index of drugs of 44 pages.

Siddha Mantra: Keśava the father of Bopdeva is the author of this. At the end of the text he has informed that Mahādeva was his father, Bhāskar his teacher, and Siṁharāja his patron. The date of Keśava is fixed as the first half of the thirteenth century A.D.

Bopadeva's date is fixed at the end of the 13th century A.D. He has preceded Bhāvamiśra the author of *Bhāva Prakāśa* by two and a half century.

Siddha Mantra is a very valuable work on *Āyurveda*. The author Keśava was a great scholar and physician who commanded great respect from all quarters—king, people, scholars. As he must be a very busy practitioner he has no other work to his credit than the *Siddhamantra*. It is also a small book

ग्रन्थः संग्रथ्यतेऽत्यल्पसिद्धमंत्राह्वयो मया ।

In the introductory verse he mentions his parents as *Ārogya* and *Vaidyanātha*. (*Ārogyavaidyanāthābhyām namaḥ*) The author rightly says "It enables one to know the properties of drugs easily and in no time as miraculous results are achieved quickly with the *Siddhamantra*. The drug it is not understood here, cannot be known elsewhere", (Verse 168)

Such a valuable work was published for the first time in 1898 in Gnansagar Press duly edited by Vaidya Shankardaji Shastri Pade. It was not available and so Shri Priyavrataji deserves our thanks, to bring out this book in new form.

Keśava has adopted a novel method of describing the drugs in this *Nighaṇṭu*. The common practice was to describe the drug by '*Rasa*', '*Guṇa*' '*Vīrya*' '*Vipāka*' and '*Prabhāva*' and decide its action on *Dosa*s and organs by inference. With the help of these informations Keśava in this book has reversed this order. Here the drugs have been arranged according to their effect on *Doṣa*s and *Rasa*, *Vīrya*, *Vipāka*, etc. have to be inferred on these basis. The drugs have been described or classified in eight groups as follows:

1 *Vātaghna Varga*,
2 *Pittaghna Varga*,
3 *Kaphaghna Varga*,
4 *Vātapittaghna Varga*,

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5 *Kaphavātaghna Varga*,
6 *Kapha-Pittaghna Varga*,
7 *Doṣaghna Varga*,
8 *Doṣala*.

Where the authors like Caraka, Suśruta and Kharnadi have differed, the author has tried to reconcile the difference in a peculiar manner. He has said "Caraka says honey is *Vātala* (conducive to *Vāta*), Suśruta says honey as *Vātaghna*-(destroyer of *Vāta*)-while Kharnadi speaks something different from both. So the final decision one will find in this book" (Verse 5). In this way this is quite a novel book. In no other works existing at present, this information is given. Though the book is of 169 verses only, the information given here on the properties of *Dravyas* is quite unique. The author also speaks like this in the concluding verse 169.

न सिद्धः सिद्धमन्त्रेऽत्र यस्य द्रव्यस्य निर्णयः ।
तस्य नान्यत्र कुत्रापीत्यत्र चित्रमधीमताम् ॥

The commentary named "*Prakāśa*" by his son Bopadeva is also a valuable one. Both the editor and the publisher deserve the thanks of the Ayurvedic Physicians.

BAPALAL G. VAIDYA

Hindu Mysticism by DR. S. N. DASGUPTA, published by MOTILAL BANARSIDASS, Delhi-7, 1976, pp. xx + 168, Price Rs. 25/- (Cloth Bound); Rs. 15/- (paper back)

As was naturally expected from a thorough scholar as Prof. S. N. Dasgupta his book '*Hindu Mysticism*' has illuminated some of the most important types of Mysticism of the Hindus indicating their mutual relations. Prof. Dasgupta has given expression to his all-encompassing grasp of the subject within a short compass rendering his style laconic. He has succeeded in presenting before the reader the transition from the Sacrificial mysticism to the Popular mysticism through various stages of development. Not only that but Prof. Dasgupta has also been able to state the links connecting the various types of mysticism which developed through the ages. Thus he has succeeded in giving a complete picture of the Mysticism of the Hindus. His analysis is complete and his thoughts are founded on sound reasoning. On P. IX in the Preface, Prof. Dasgupta while explaining mysticism pertinently remarks: "Mysticism is not an intellectual theory; it is fundamentally an active, formative, creative, elevating and ennobling principle of life." He further continues, "Mysticism means a spiritual grasp of the aims and problems of life in a much more real and ultimate

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manner than is possible to mere reason. A developing life of mysticism means a gradual ascent in the scale of spiritual values, experience, and spiritual ideals. As such, it is many-sided in its development, and as rich and complete as life itself. Regarded from this point of view, mysticism is the basis of all religions." Making clear his approach and determining the limits of his treatment on P. X, Prof. Dasgupta further writes: "I have therefore attempted only a brief general outline of some of the most important types, indicating their mutual relations sometimes genetically and sometimes logically........The five main types that I have here described, however, may be regarded as fundamental."

Prof. Dasgupta's critical insight, sound judgement and unbiased views are found frequently throughout the book. The book has thrown welcome limelight on almost all the main aspects of Hindu Mysticism. It is as it were a precious jewel worthy of collection for the research libraries. It will be equally useful to the scholars as well as to the laymen interested in the subject.

B. N. BHATT

Japuji—The Immortal Prayer-Chant, with a new English rendering, notes and commentary with the original text in Roman transliteration by Prof. Gurbachan Singh Talib. Publishers : Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi. Demy Octavo PP. viii + 160., Cloth Bound, 1977, Price Rs. 30.

If the *Guru Granth Sahib* with its hymns, poems and verses numbering over 5600, can very well be compared to the *Ṛgveda-Saṃhitā*, the oldest book of Bhārata, the *Japuji* as composed by the first Sikh Guru Shri Nanak Devji certainly forms the quintessence of this great book and it can be described as a true Upaniṣad in the wide sweep and the depth of its thought-content.

Such a book certainly merits not only perusal but deep study. Prof. Gurubachan Singh Talib with his usual knowledge, devotion and meticulous care has sought to study the holy *Japuji* from all aspects and each of his chapters is of great value.

The book is divided into five chapters. (1) The *Japuji*-Prolegomena, (2) *Japuji* in English rendering, (3) *Mūl Mantra*, (4) Additional Notes and Commentary, (5) The Text of *Japuji* in Roman Transliteration.

"How then to become pure in soul ? How to demolish the wall of Illusion ?" are the questions posed to which *Japuji* gives thorough answer. The earnest student of Indian religious thought shall find in this text much that is in consonance with the highest reach of the spiritual efflorescence of our land- *Jñāna*, *Karma*, *Bhakti* and Liberation. In Guru Nanak's teachings is

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to be found the vision of a vast humanitarian gospel, passionately devoted to truth and inculcating a compassion without limit or confine. Towards the close is the ecstatic expression of the experience of Divine Grace.

There are large number of translations of *Japuji* in English language. But we find this translation, Roman transliteration and commentary by Prof. Gurbachan Singh Talib to be most accurate and nearest to the spirit of the original. The Prolegomena prefixed to it discusses in detail the genesis and the contents of the scripture. The learned professor gives all the different theories and versions about its compositions. Then comes translation of *Japuji*. The commentary on the *Mūl Mantra* contains within itself the true concept of God and how He can be realized by the Divine Grace. Additional notes and commentary make it convenient to understand the *Japuji* with its implications. The original text in Roman transliteration adds to the utility of the book. Each of the chapters has its great value. The book is very useful to every man, either Sikh or non-Sikh, according to his own development.

The book is produced elegantly with an excellent get-up, but the price is prohibitive.

We congratulate Prof. Talib for giving this excellent work.

UPENDRARAY J. SANDESARA.

Technique of Indian Painting by ASHOK K. BHATTACHARAY, Saraswat Library, Calcutta, 1976, pp. 174, Ill. 28 Price : Rs. 50/-

The Technique of Indian Painting is a study made chiefly on the basis of the *Śilpa* texts. It is the result of the author's work on this subject as the doctoral project submitted to the Calcutta University, under the guidance of Prof. S. K. Saraswati.

To-day we are aware of the long and continuous history of Indian Painting through the extant manuscripts on paper, on temple walls and on cloth. We are also aware of the numerous Sanskrit sources which contain substantial information on technical aspects, the use of materials and on sculptural, architectural and pictorial practices. Only a few of these texts have been translated so far, one rather extensively i.e. *Viṣṇudharmottara-purāṇa* and others only in bits and pieces. The beginning of this kind of study to elucidate on technical and aesthetic sources of indegenous pictorial tradition was made by Coomaraswamy in his *100 References to Indian Painting*. One South Indian text has been recently translated by the author of the book under discussion, namely *Citralakṣaṇa* portion of Śrīkumāra of Kerala.

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It is for the first time that a comprehensive study has been made from all the relevant *Śilpa* sources and covering all stages of painting. It is also a good example of how a Sanskrit Scholar with a good understanding of art of painting can very sensibly interpret and explain the technical information available from Sanskrit sources which are very often obscure in meaning or full of grammatical and other errors made by the scribes.

The author has given a critical appraisal of the textual sources in the introductory section giving a brief outline of the contents relevant to fine arts from *Viṣṇudharmottarapurāṇa*, *Samarāṅgaṇasūtradhāra*, *Aparājitapṛcchā*, *Mānasollāsa*, *Śilparatna*, *Nāradaśilpaśāstra*, *Kaśyapaśilpa*. This section not only points out to sources used by the author, but also gives a panoramic glimpse of the volume of available textual information. The author has also made a mention of other texts like *Ārya-mañjuśrimūlakalpa* and *Aṭṭhasālinī* both of which are Buddhist. From an appraisal of these sources the author has shown how certain information is found in one text and not covered in another e.g. *Ārya-mañjuśri-mūlakalpa* refers to preparation of ground on canvas which is not mentioned in other sources. Likewise *Nārada Śilpaśāstra* is the main source of valuable information on the construction of *citraśālā* or the painting gallery. It also mentions *dhuli-citra*, painting in coloured dust executed on the floor, which reminds us of the whole range of *rangoli/ālpana* paintings.

The main text of the book is systematically divided in three sections. The first deals with all aspects of materials and tools namely preparation of carriers and grounds on mural, wood panel and canvas surfaces, the type of drawing implements like crayon and brush, methods and sources for obtaining pigments and colouring substances together with the necessary binding media.

The second section is very crucial as it deals with the actual technical process and its step by step stages. From the description these stages are more applicable to painting on wall i.e. fresco and mural and not necessarily on paper surface. These stages are *lepyakarma*: the plastering of the ground and white printing, *rekhākarma* : the first sketching, *Varṇakarma* : the laying of colour, *Vartana* : the shading, *lekhakarma*, the brush lining, and *Dvikakarma*, the second or final outlining. *Vartana* has been a debatable term. Perhaps "shading" is not the correct English equivalent because it implies conceiving the object in terms of western "Chiaroscuro". It is more convincing to understand from "*Vartana*" the tone modulation used by the Indian painter to suggest "volume" of the object, this is also indicated by another word *nimnonnata* (possibly receding and protruding).

However, these descriptions do not clarify the distinction between fresco (wet painting) and a secco (dry painting). It must be added that there is now

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need to correlate the textual information with chemical analysis of materials and pigment actually used in the existing fresco paintings in different parts of India.

The author has titled his third section as "Composition", though not all aspects of pictorial composition are covered which is due to the lacuna of the textual sources themselves. There *are useful informations* on stances and for shortening of figures as well as figural and animal proportions which are accompanied by some graphic illustrations. The laws of forshortening are very important piece of information as it throws great light on actually how the traditional Indian artist " saw ". An important section at the end deals with decorative designs.

All this abundantly proves the painstaking work done by the author and the great reference value of this book for traditional technical information on Indian painting.

RATAN PARIMOO

Yogaratnamālā by Nāgārjuna, with the *vivṛttī* of Śvetāmbarabhikṣu, edited by Prof. PRIYAVRAT SHARMA, published by Chawkhamba Orientalia, Varanasi, India, pages—17 + 53 + 3 clothbound, price Rs. 10.00.

This work at a glance seems to belong to the Science of *Yoga* either *Haṭha* or *Laya* or *Jñāna* ; but when one reads it, one finds to his surprise that it is on *Ayurveda*.

As *Amarakośa* reads—*Yogaḥ sannahanopāya-dhyāna-saṅgati-yuktiṣu* (III. iii.22), here in case of this book, the word *yoga* stands for *yukti* (*yujir-yoge*— 1538) i.e. compounding, i.e. the Ayurvedic recipes and their usages.

Coming to the work proper, two things require clarifications from the editor, which he has not touched at all.

(1) Do the expressions like *Śaṅkarālaye* (verse-5), *śūlapāṇayo rudrāḥ* (verse-34) ; *viṣaṃ pibec chūlapāṇer iva* (verse-74)—suggest the author being a Śaivite ?

(2) In the introduction—' Authors quoted in the commentary ' (p. 16), the editor gives three quotations but not a single name of the author.

The editing is not methodical because the text of the commentary is not synchronising with the text proper, e.g. *Vimaleti* (verse-1, p. 3) *Sitaturageti* (verse-71, p. 23) are put above the verse. The *vivṛtti* upon verses-2 and 3, p. 3 is mixed together,

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On p. 8, new *adhikaraṇa* starts with the words '*atha citrarodanāntardhānam*' and ends with the words '*iti citrāntardhānam*' (p. 9), as well as with the words of *vivṛttikāra* '*iti puttalīharaṇam*' (p. 9). Similarly, the next *adhikaraṇa*, also (p. 9) '*atha puruṣāntardhānam*' *ends with* '*ityadṛśīkaraṇādhikāraḥ*'.

New *adhikaraṇa*, on p. 11 '*atha ku- (kau) tūhalāni*' wherein the correction is redundant.

The introduction, p. 5, line 9, runs "The commentary on this text by *Guṇākara*......date of his work (*1239 A.D.*) at the end of the commentary". The date of *Guṇākara* will *not* be *1239 A.D.* but *1213 A.D.*, as per the famous Sanskrit maxim viz *aṅkānāṃ vāmato gatiḥ*. So '*Dvādaśanavaṣaḍbhir aṅkite*' (p. 48, verse 3) will mean *1269* V.S, and *not 1296* V.S.

But all the technical faults are nullified by the utility and extraordinary contents of the present work. In the modern progressive age, when the science is in its full-bloomed youth,—here, we have the work containing only 140 verses, as a challenge to the scientists who can scrutinize and experiment all the Ayurvedic recipes. Those who advocate Sanskrit language as of class and not of mass, should try a little to study the contents of the present work and such other works.

The most striking thing is that, Nāgārjuna, the great *yogin* and alchemist, gives the methods of bringing in a change as well as its restoring to the original. cf. verses 19-22.

Such valuable works from the great scholars like Prof. Priyavrat Sharma of B.H.U., Varanasi, India are not only useful to the students and scholars, but are also helpful to the Indian and Western scientists.

The editor deserves compliments for bringing out a scholarly edition of the present work.

The proprietors of the Chawkhamba Orientalia, Varanasi, India, also deserve compliments for nice printing and get up.

JAYDEV A. JANI

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पण्डितश्रीपद्मसागरप्रणीतः (?)

॥ तिलकमञ्जरीकथोद्धारः ॥

ॐ नमः सिद्धम् ।[1]

नमस्कृत्य जिनं वीरं सुरासुरनरार्चितम् ।
कुर्वे तिलकमञ्जर्याः कथोद्धारं प्रयत्नतः ॥ १ ॥

मिथ्यात्वाविरतियोगा[2] दुःकषायाः[3] प्रमत्तयः ।
पञ्चामी भवसामाज्यमहामुद्राधिकारिणः ॥ २ ॥

पूर्वापरार्थसंवादं सत्यहेतुं[4] विदन्नपि ।
मिथ्यात्वेन जनः कुर्याद् धर्मे गजनिमीलिकाम् ॥ ३ ॥

पुण्यकर्मापि सावद्यं मिथ्यात्वं कारयञ्जनान् ।
निर्दयस्तमपि[5] भवाद् रक्षन्नैव कथं रिपुः ॥ ४ ॥

मिथ्यादृक्तपसः शैलतरोरिव गुरोरपि ।
अन्ते दर्शितवैरस्यं स्वल्पमेव भवेत्फलम् ॥ ५ ॥

तत्त्वं देवादिमिथ्यादृक् पश्यन्नप्यन्यथेक्षते ।
यथा तैमिरिको दीपं परिवेषविशेषितम् ॥ ६ ॥

जन्तुर्मथितमिथ्यात्वः सम्यग्दर्शनभूषणः ।
अचिरान्मुक्तिमाप्नोति हरिवाहनराजवत् ॥ ७ ॥

जम्बुद्वीपभुवो भालभूते[6] भारतवर्ष्मणि ।
रत्नचित्रद्युति देशो[7] दिशत्युत्तरकोशलः ॥ ८ ॥

यस्मिन् मरन्दधाराभिरालवालाभिपूरिणः ।
न मेघमुक्षमीक्षन्ते महीयांसो[8] महीरुहः ॥ ९ ॥

धौर्येन जिग्ये[9] शैलेन्दुग्रावामृतनदीप्लुतैः ।
जितकल्पद्रुभिः शस्यैरप्रार्थितसदाफलैः ॥ १० ॥

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1. P Folio 1 is missing; the text begins with °तापः पावको नवः ।। etc. of vs. 20 wrongly numbered as 19 in the MS. B Folio 1 is missing; the text begins with °प्रीत्या नृत्यन्ति न्यायबर्हिणः ॥ etc. of vs. 17 wrongly numbered as 16 in the MS. 2. NK °विरती. 3. दुःकथाया°. 4. K संत्य°. 5. NK °स्तनपि. 6. नाल°. 7. K देशा. 8 K नहीयांसो. 9. K जिग्यें.

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मूर्तिं सुरेभ्यः सम्भुक्त्यै दत्वैका सुकृतैरभूत् ।
कोटिमूर्तिरिव स्वर्गो यत्पुरीपटलच्छलात्[1] ॥ ११ ॥

धर्मक्षेत्रे स्वयं यत्र जाने जानपदच्छलात्[2] ।
सुराश्चरन्ति धर्माय त्रुटद्धर्मा द्युभोगतः ॥ १२ ॥

दधती चक्रवर्तित्वं भूर्भुवःस्वःपुरालिषु ।
अयोध्येति पुरी तत्र साधुचक्रेण युज्यते ॥ १३ ॥

उत्क्षिप्तस्वर्गनगराधःकृतोरगपत्तना ।
गृहीतदिक्त्वदिक्पाला पुरी याऽस्ति पुरांजया[3] ॥ १४ ॥

याऽऽप्तस्वर्गकला मुक्तिकलामाप्तुमिवानिशम् ।
परिखाम्बुनि[4] बिम्बेन न्यग्मुखी तप्यते तपः ॥ १५ ॥

धर्मः स्वर्गप्रदः स्वर्गाधिकर्द्धौ यत्र वासिभिः ।
उध्दृतः कलिपङ्कात् कां करोतु प्रत्युपक्रियाम् ॥ १६ ॥

तन्वन् कलापं[5] नानाश्मवेश्मरुग्मण्डलच्छलात् ।
यस्यां घनोदयप्रीत्या नृत्यन्ति न्यायबर्हिणः ॥ १७ ।[6]

जाह्नवीसरयूरङ्गत्तरङ्गध्वनिसङ्गमः ।
नृत्यन्त्या यत्र पावित्र्यश्रियः श्रयति तालताम् ॥ १८ ॥

सेवकैरनिमेषाक्षैर्वीक्ष्यमाणमुखाम्बुजः ।
तस्यामभून् महीमेघवाहनो[7] मेघवाहनः ॥ १९ ॥

आश्रिते शिशिरव्यक्तिस्तीव्रशक्तिरनाश्रिते ।
श्रितनिर्मलवर्त्मा यत्प्रतापः पावको नवः ॥ २० ॥

यदयोगार्तविश्वस्त्रीहृताम्भोरुहि[8] विष्टपे ।
विधौ विधूते यत्कीर्त्या यन्मुखं शिश्रिये श्रिया ॥ २१ ॥

यद् वस्त्राभिस्तृणीचक्रे युधेति यदसिर्यमः ।
द्विषोऽमुञ्चन् मुखक्षिप्ततृणान् ग्रासगतानपि ॥ २२ ॥

गुणानां च गणानां च केलिवापीकलां दधुः ।
रोमकूपा यदङ्गे तत्क्रीडाद्भ्रान्तप्रभाम्भसः ॥ २३ ॥[9]

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1. N °छलात्. 2. N °छलात. 3. NK पुरां जयो. 4. K परिवाशंबु. 5. कालापं. 6. All the Mss., 1 NPBK, have through mistake given No. 16 to the vs. 17, and the mistake is carried on till the end of the work. 7. NK drop °मेघवाहनो. 8. K °दूता°; P °हृता°. 9. P omits No. 23 of the vs. and adds the letters ॥ २३ । पू ३२ ॥ in the margin.

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रूपाधिष्ठानदेवी च महादेवी महीपतेः ।
तस्याभून् मदनोन्मादमदिरा[1] मदिरावती ॥ २४ ॥

रूपश्रीवशितस्यापि कामे कान्तस्य लीनया ।
यया हृदि महासत्या न स्मरोऽपि स्म रोप्यते ॥ २५ ॥

असूर्यंपश्यया सूर्यः स्पष्टं दृष्टोऽपि नो यया ।
असाध्यमब्धिझम्पानामपि तापमवाप सः ॥ २६ ॥

मग्ने शरीरशोभासु मणिमण्डलमण्डने ।
स्वममन्यत[2] या शीलरत्नेनैव विभूषितम् ॥ २७ ॥

तया गुणैश्च भक्त्या च रूपेण च हृतं मनः ।
कथञ्चन नियुङ्क्ते स्म राजकार्येऽपि भूपतिः ॥ २८ ॥

अस्तेऽरितेजस्तपने जाते कीर्तिविधूदये ।
तया सह महीजानिर्धन्यंमन्योऽन्वभूत् सुखम् ॥ २९ ॥

सर्वर्द्धिसुखसंलब्धिसुधाब्धिश्रितयोस्तयोः ।
क्लेशावेशोऽभवत् पुत्रानुत्पत्तिविषबिन्दुना ॥ ३० ॥

राज्यश्रीसरसीकेलिहंसायां कुमुदस्तयोः ।
जायतां[3] सूनुवदनाम्भोजं हसदपश्यतोः ॥ ३१ ॥

प्रासादं भद्रशालाख्यं विशालाक्ष्या समं नृपः ।
आर्तश्चित्रविनोदाय कदाप्यारोढुमुद्यतः ॥ ३२ ॥

तदा दक्षिणतस्तेन गल्गार्जि[4]गजाग्रणीः ।
ननृते तेन नादेन पुरः केलिकलापिना ॥ ३३ ॥

प्रमोदयन्निमित्तानुमोदनेन प्रियां नृपः ।
सिद्धिं मनोरथस्येव सौधाग्रमधिरूढवान् ॥ ३४ ॥

श्रितभद्रासने राज्ञि स्मेरस्वल्पपरिच्छदे ।
किं फलं शकुनस्येह स्यादित्यालपति प्रियाम् ॥ ३५ ॥

तमसीव तडित्तेजः किञ्चिदाकस्मिकं तदा ।
उत्प्रभायां मणिस्तम्भैः सभायां समभून् महः ॥ ३६ ॥

किमेतदिति तत्तेजोनिदानज्ञानधीर्नृपः ।
चकार सपरीवारो दृग्भिरब्जमयं वियत् ॥ ३७ ॥

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1. NK drop °मदिरा. 2. K °मन्यंत. 3. NK जायता. 4. P °गंजा° ; NK °गर्जि°.

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ततो विश्वत्रयीनेत्रसुकृतामृतशीतलैः ।
तीव्रांशोरंशुसम्पातैरिवोत्पादितविग्रहः ॥ ३८ ॥[1]

त्रैलोक्यजनसन्ताप[2]जननस्यानुतापतः ।
अङ्गीकृतव्रतो[3] लीलाजितात्मेव[4] मनोभवः ॥ ३९ ॥

तरङ्गशमदुग्धाब्धेरिवाभ्रंलिहतां गतः ।
दृशा पावयितुं विश्वमुच्चैर्धर्म इव स्थितः ॥ ४० ॥

दिशः सुरभयन् कीर्तिमुक्ताकुसुमसौरभैः ।
हृतः क्ष्मासुकृतैः स्वर्गात् कल्पद्रुम इवोत्तरन् ॥ ४१ ॥

काममह्नाय[5] जीवालि[6]विराधनविशङ्कितः ।
इतश्चेतश्च जीमूतपूरं दूरेण वर्जयन् ॥ ४२ ॥

सूक्ष्मसूक्ष्मोत्पतत्पक्षिलक्षरक्षणदक्षिणः ।
मन्दं मन्दं परिचलन् भूमाविव नभस्यपि ॥ ४३ ॥

देहांशुलहरीलुप्तनिकामक्षामतागुणः ।
कृपाब्धिपङ्कजच्चक्षुरापतन् दक्षिणापथात् ॥ ४४ ॥

मन्त्रजापस्फुराद्द्याधरो विद्याधरो मुनिः ।
तैरदर्शि दृशां भाग्यमभाग्यं दुरितावलेः ॥ ४५ ॥ कुलकम् ॥

ततः कृतार्थतां प्राप्त इव प्रीतिं परां वहन् ।
भद्रासनाद् भुवो भर्ताऽभ्युत्तस्थौ भासुराञ्जलिः ॥ ४६ ॥

अनुल्लङ्घ्येव[7] भक्तानां भक्तिः शमवतामिति ।
उत्ततताराम्बरान् मुक्तकायं तिरगतिर्यतिः ॥ ४७ ॥

अथेन्दुशुभ्रे मन्दः सः सौधमूर्ध्नि पदं ददौ ।
अमन्दं तु मुदामोदो हृदये मेदिनीशितुः ॥ ४८ ॥

वियोगतापोपनतक्षामव्योमानुकारिभिः[8] ।
ततः पादौ मुनीशस्य नृपः केशैरमार्जयत् ॥ ४९ ॥

परिच्छिदोऽपि भूपस्य तापच्छेदाय तत्पदौ ।
ननाम तामरसवद् रसवद्भक्ति[9]भासुरः ॥ ५० ॥

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1. P the 38 No. of this vs. is written in the margin. 2. NK drop °जनसन्ताप°. . BNK °वतो. 4. N °जितात्मेष; B जितात्मैव; K °जिनात्मेव 5. °ह्राय. 6. P जावालि° 7. N उल्लंघ्येव. 8. B The text beginning with °रिभि: etc., of vs. 496 onwards upto आरात्रि° of vs. 110 is lost, since the folios 3 and 4 are missing. 9. K तामरसनद्रसचन्द्रक्ति°.

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स्वयं सज्जीकृते राज्ञा ततो हैमासने मुनिः ।
मार्जिते मदिरावल्या प्रदत्ताशीरुपाविशत् ॥ ५१ ॥

ततश्च भूपो भूपीठनिविष्टो विनयानतः ।
निजगाद सुधावादविधायिन्या मुनिं गिरा ॥ ५२ ॥

भगवन् भाग्यवान् सोऽपि यस्त्वां पश्यति दैवतः ।
यं पश्यसि प्रसन्नस्त्वं स पुनर्भाग्यवत्तमः ॥ ५३ ॥

मत्समः कोऽस्ति दृष्टत्वे त्वद्दृष्टो विष्टपेऽत्र तत् ।
अतोऽप्युत्कृष्टतामिच्छाम्यादेशं देहि किञ्चन ॥ ५४ ॥

आसमुद्रावनिप्राप्यमिदं राज्यमिदं वपुः ।
प्रभो नियुज्यतां स्वस्मिन् धर्म्ये कुत्रापि कर्मणि ॥ ५५ ॥

इत्युदञ्चितरोमाञ्चमालपन्तं पतिं भुवः ।
सुधोर्मिस्वादुवित्कर्णं चकार वचनैर्मुनिः ॥ ५६ ॥

ध्यानैकसाध्यधर्माणामस्माकं किं प्रयोजनम् ।
साध्यैकक्षात्रधर्मेण राज्येनाङ्गेन वा तव ॥ ५७ ॥

भवद्भक्तिगुणत्यक्ततीर्थयात्राप्रयोजनः ।
त्वामागतोऽस्मि कार्यं नो भक्तानुग्रहणं महत्[1] ॥ ५८ ॥

किङ्किणीरणनोद्भासिपताकारसनाञ्चलैः ।
प्रीतोऽस्मि गीतां त्वन्नीतिमाकर्ण्य गृहिणां गृहैः ॥ ५९ ॥

दम्पत्यो म्लानिमास्यं वां दिनान्ते चक्रयोरिव ।
आख्याति समदुःखत्वं यत्तु तन्मे मनोर्त्तिकृत् ॥ ६० ॥

तद् दुःखकारणाख्याने योग्योऽहमपि चेन्नृप[2] ।
तदाऽऽख्या भगवद्भक्त्या ममापि ममताऽभवत् ॥ ६१ ॥

ततः प्रपञ्चयामास स्मितोल्लासेन फेनिलाम् ।
वाचं वीचिमिवोर्वीशः स प्रमोदमहोदधिः ॥ ६२ ॥

अवधिज्ञानविन्यासविज्ञातत्रिजगद्गतेः ।
यमिनामधिनाथस्य किमकथ्यं तव प्रभोः ॥ ६३ ॥

दम्पत्योः प्रीतिसर्वस्वं मातुर्मदरसोदयः ।
पितुः कुलप्रदीपश्च भगवन् नास्ति नौ सुतः ॥ ६४ ॥

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1. N हृत् ; K हरत्. 2. NPK °नृपः.

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पुत्रहीना न भाति स्त्री भूरिभूषणभागपि ।
उदारतारतारापि द्यौरिवेन्दुविवार्जिता[1] ॥ ६५ ॥

शरीरमिन्द्रियग्रामो विभूतिर्जन्मजीवितम् ।
पुंसोऽपि सर्वमफलं पुत्राननमपश्यतः ॥ ६६ ॥

तदिति ध्यानदुःखाग्निः कामं मनसि[2] नो ज्वलन् ।
न शाम्यत्यपि राज्यश्रीहृष्टिपीयूष[3]वृष्टिभिः ॥ ६७ ॥

अनपत्यत्वदुःखोर्मिमग्नसर्वर्द्धिसम्मदा ।
तदद्य मां निशाशेषे कृशाङ्गीयमभाषत ॥ ६८ ॥

शूकरी पङ्कलिप्तापि पुत्रैरनुगता वरम् ।
न त्वहं[4] राज्यलीनापि स्वामिन् सुतविनाकृता ॥ ६९ ॥

अपि किङ्करकामिन्यो हसन्नन्दनहर्षिताः ।
हसन्त्यसञ्जातसुतां चक्रवर्तिवधूमपि ॥ ७० ॥

क्रीणीहि पुत्रपुण्यानि राज्यपुण्यैरपि प्रभो[5] ।
भुक्तं राज्यसुखं पुत्रसुखश्रीर्भुज्यतेऽधुना ॥ ७१ ॥

बाढमित्यालपन्तीयं[6] गण्डमण्डलमण्डनैः ।
अस्रैः[7] कज्जलसंमिश्रैर्निन्ये[8] वदनमिन्दुताम् ॥ ७२ ॥

तदा मदाननमपि श्रवदश्रुजलाविलम् ।
उद्यद्दुःखकलाकेलिधारागृहनिभं बभौ ॥ ७३ ॥

का मे गतिरिति व्यक्त[9]दुःखध्यानमये मयि ।
तदा मङ्गलपाठीति प्रातस्त्यं मङ्गलं जगौ ॥ ७४ ॥

भवद्द्विपदिव क्षीणा रात्रिरादित्यमण्डलम् ।
भवत्कुलमिवोदेति राजन् सेवस्व देवताः ॥ ७५ ॥

इत्युपश्रुतिवाचैव प्रीतः प्रीतामिमामहम् ।
इदं जगाद सञ्जातनन्दनोत्पत्तिनिश्चयः ॥ ७६ ॥

यथादिशसि देवि त्वं तद् गत्वा क्वापि कानने ।
पुत्रकल्पलतां कामप्याराध्याम्यद्य देवताम् ॥ ७७ ॥

यावत् फलत्यसौ तावत् सख्या राज्यश्रिया सह ।
सहस्व मद्वियोगाग्निं पुत्रायोगाग्निना समम् ॥ ७८ ॥

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1. NK °विबर्जित. 2. K मनस्वि° 3. N °पियूव°. 4. K नन्वहं. 5. NK प्रभोः. 6. P °लवन्तायं. 7. NKP अश्रैः. 8. NKP सन्मिश्रैः. 9. P स्यक्त°; K °रित्यक्त°.

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दुःखद्रुकन्दलोद्भेदजलदीकृतलोचना ।
इदं वदन्तमवदन्मामियं वामलोचना ॥ ७९ ॥
पुत्रायोगभिदे नाहं नाथ त्वद्विरहं सहे ।
असिपत्रतरुच्छायाम् आयात्यर्कभयेन[1] कः ॥ ८० ॥
अहमप्यागमिष्यामि सेवितुं देवता वने[2] ।
नित्यं सज्जीकरिष्यामि पूजोपकरणानि वः ॥ ८१ ॥
इत्याग्रहवतीमेतां प्रवासायोग्यविग्रहाम् ।
क्षणान्तराद् बोधयितुं सौधेऽस्मिन्नहमागमम् ॥ ८२ ॥
आगच्छतोऽत्र यान्युच्चैरासन्[3] सुशकुनानि मे ।
भगवन् भवदालोकात् फलितं सद्य एव तैः ॥ ८३ ॥
बोधयन्तु भवन्तोऽपि तदिमां मन्दिर[4]स्थितौ ।
देवताराधनमतिः पुत्रीयन् याम्यहं वने ॥ ८४ ॥
अथ ध्यानक्षणस्तब्धः संलब्धज्ञानदीधितिः ।
विकस्वरमुखाम्भोजः संभेजे भारतीं यतिः ॥ ८५ ॥
अल्पैरेव दिनै राजन् राजद्गु[5]णगणद्युतिः ।
भवतो भुवनाम्भोजभानुमान् भविता सुतः ॥ ८६ ॥
स द्यामिव रविर्जैनं शासनं द्योतयिष्यति ।
तेनानल्पगुणं स्वल्पसावद्यं वच्मि किञ्चन ॥ ८७ ॥
समग्रभूमिभुग्वंशदेवतामेव तां पुनः ।
आराध्नुहि परां देवीमिन्दिरां मन्दिरे स्थितः ॥ ८८ ॥
स्वं च स्वजनवर्गं च मुग्धां[6] च प्रेयसीमिमाम् ।
मा क्लेशय वनं गत्वा देवतान्तरसेवया ॥ ८९ ॥
सज्जय श्रवणं क्षोणि[7]रक्षादक्षिण दक्षिणम् ।
विद्यां ददामि ते लक्ष्मीदेवताराधनोचिताम् ॥ ९० ॥
सत्कीर्तिजाह्नवीस्नानसदाशुचिरपि द्रुतम् ।
शुचीभूयाथ भूनाथस्तस्याजनि पुरो गुरोः ॥ ९१ ॥
तपःशुचिर्मुनीन्द्रोऽपि स विद्यामपराजिताम् ।
राज्ञे हृष्टाय हृष्टात्मा सरहस्यां रहस्यदात् ॥ ९२ ॥

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1. NK °त्यर्कभियेन. 2. K वते. 3. NK यात्युच्चै°. 4. NPBK मंदर°. 5. NPK राजद्°.
6. NK मुग्धं. 7. NK क्षोणे°.

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अर्चन् फलैश्च रत्नैश्च[1] वासोभिश्चाद्भुतैस्ततः ।
नृपश्चक्रे मुनीन्द्रस्य क्रमौ कल्पद्रुमोपमौ ॥ ९३ ॥

अथेदृगर्चनचयानन्दितो वन्दितो मुनिः ।
राज्ञे सपरिवाराय दत्वाशीरुत्पपात खम् ॥ ९४ ॥

तत्र ज्ञानैकमार्तण्डे मुनौ स्थानान्तरं गते ।
आन्तरीणां दृशामन्धकारैः सदसि पस्फुरे ॥ ९५ ॥

अथ प्रथितमध्याह्नसन्ध्याविधिरिलाधवः ।
विचित्रं गुरुमन्त्रिभ्यो मुनिवृत्तान्तमभ्यधात् ॥ ९६ ॥

तूर्यं चाकारयल्ल् लीलावने लीलाचलोपरि ।
अलघ्वनायतं रत्नमयं श्रीदेवतालयम् ॥ ९७ ॥

मह्त्तरे मुहूर्तेऽथ महोत्साहमहाग्रहः ।
श्रीदेव्याः प्रतिमां तत्र प्रतिष्ठापयति स्म सः ॥ ९८ ॥

तस्मिन्नवततारा्शु श्रीः[2] स्वयं देवतालये[3] ।
कल्येवाविशत् पद्मह्रदान्तः पद्मसद्मनि ॥ ९९ ॥

ततः केलिवनाकीर्णपर्णशालाकृतस्थितिः ।
मन्त्रीन्यस्तावनीभार[4]श्चतुर्थव्रतनिश्चलः ॥ १०० ॥

वशेन्द्रियः प्रियः क्ष्मायाः क्षमायाः पात्रतां गतः ।
मुनिदिष्टेन विधिना श्रीदेव्याराधनं व्यधात् ॥ १०१ ॥

कृती नित्यकृतप्रातःकृत्यं प्रचितशौचभाग् ।
वाससी विशदे धर्मद्रव्येणेव कृते वहन् ॥ १०२ ॥

अतृप्यन्नेकया[5] मूर्त्या देवीसेवनकर्मणि ।
रत्नप्रासाददेशौघबिम्बैः कृततनूशतः ॥ १०३ ॥

मूर्तेनेव स्वयशसा सलिलेन सुगन्धिना ।
स स्वयं स्नपयामास वासराभ्युदये श्रियम् ॥ १०४ ॥ विशेषकम् ॥

ततः कर्पूरकस्तूरीचन्दनागुरुभिः शुभैः ।
देवीं विलिम्पन्[6] सुरभीचक्रे चरितमात्मनः ॥ १०५ ॥

रत्नालङ्कारभारेण श्रियं भूपोऽथ भूषयन् ।
देदीप्यमान[7]मसृजन्निजमङ्गं यशोमयम् ॥ १०६ ॥

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1. NK रत्नै°. 2. NK श्री. 3. NK देवतालय. 4. K °सार°. 5. NK अनृप्यत्रे°. 6. NK विलुंपन्. 7. N मानं°; देदीप्यमान°.

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ततो विविधरत्नांशुश्री[1]वरैश्चीवरैरसौ ।
त्रिलोकीं नम्रकीं कुर्वन्निन्दिरां पर्यधापयत्[2] ॥ १०७ ॥

अलिभिः सुरभीद्रव्यजयश्रीगुणगायनैः ।
गीताभिः कुसुमस्रग्भिरथानर्चे[3] रमां नृपः ॥ १०८ ॥

निवृत्तफलनैवेद्योदकदीपकढौकतः ।
अग्रेश्रीदेवतं भूपो धूपोत्क्षेपमपि व्यधात् ॥ १०९ ॥

दीपानुत्तारणीकुर्वन्निव देहद्युतां श्रियः ।
आरात्रिकार्चनमपि व्यधत्त वसुधाधिपः[4] ॥ ११० ॥

अम्भस्तम्भनगम्भीरनीरदध्वनिधीरया ।
गिराऽथ स व्यधाद् देव्या निविश्याग्रे नवं स्तवः ॥ १११ ॥

न्यस्य देव्यां मनो दैवीं[5] मनस्युच्चमहालयः ।
जजाप क्ष्मापतिर्विद्यामृषिविद्याधरार्पिताम् ॥ ११२ ॥

स्वयमित्येष नित्येन कर्मणा निर्मलात्मकः ।
आहारमग्रहीद् गात्रधृतिमात्रकमेव सः ॥ ११३ ॥

ततः कदाचिदुद्याने कदाचित् केलिभूभृति ।
कदाचित् सरयूतीरे वीरेशः कालमक्षिपत् ॥ ११४ ॥

कदापि भवतापौघच्छेदिच्छायातिचारुषु ।
मनोविनोदं तीर्थेशवेश्मदेशेषु स व्यधात् ॥ ११५ ॥

पुनः प्रपद्य दिवसावसानं भूमिवासवः ।
तथैवाराधयामास वासनावशगः श्रियम् ॥ ११६ ॥

इत्यहर्निशसंवर्धमानमानसभावनः ।
आराधनैर्व्यधा[6]ल्लक्ष्मीं प्रसादाभिमुखीं नृपः ॥ ११७ ॥

एकदा परिपूर्णश्रीपूजनोऽभूजनोत्तमः ।
शक्रावतारं प्रासादमगाद् आदिजिनेशितुः ॥ ११८ ॥

द्वार एवाविशन् तत्राकस्माद् विस्मयदायिनम् ।
अशेषद्वीपदीपानां संक्षेपमिव भास्वताम् ॥ ११९ ॥

अमान्तीरिव देहे तत्कान्तीः पिण्डत्वमागताः ।
कलयन्तमलङ्कारमणिप्राग्भारदम्भतः ॥ १२० ॥

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1. K श्रीवारै°. 2. NPK पर्यधापयन्. 3. NK °अथानर्वे. 4. K चसुधा°. 5. °दैवीं.
6. NPK °न्यधात्°.

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दिव्यद्रुकुसुमापीडक्रीडद्भृङ्गकुलच्छलात्[1] ।
धामाधिक्योद्धृता[2]स्येन्दुधूतचिह्नमिवोच्चकैः ॥ १२१ ॥

कमप्यालोकयामास विकाशविकटेक्षणः ।
अदृष्टपूर्वरूपश्रीभासुरं भूपतिः सुरम् ॥ १२२ ॥

कक्षानिक्षिप्तनिस्त्रिं[3]शस्ततः कोरकयत्करः ।
उपसृत्याशु[4] तस्याग्रे तस्थौ सप्रश्रयं नृपः ॥ १२३ ॥

सोऽपि भूपालमालोक्य प्रसृतामृतकुण्डताम् ।
कलयन्[5] वाचमाचष्ट तद्वीचीलत्रसच्छविम् ॥ १२४ ॥

स हीन्द्रविहताशेषजगद्भिः स्वर्गगायनैः ।
गायद्भिस्त्वद्गुणानैन्द्री[6] नाहर्षि परिषत् कदा ॥ १२५ ॥

तादृग्[7] गुणानां पात्रं स्यान्नेदृगाकृतिना विना ।
आकृत्यैवासि कथितस्तन्मे मेघवाहनः ॥ १२६ ॥

ज्वलनप्रभनामाहं सुरः सौधर्ममन्दिरः[8] ।
सौधर्माधिपतेर्देवपतेः प्रणयसेवकः ॥ १२७ ॥

आस्ते सुरः सुमालीति मम मित्रं स कान्तया ।
स्वयंप्रभाख्ययाऽऽहूतो भूतले केलिकौतुकात् ॥ १२८ ॥

विहरन् स महीमेतां विलासरससागरः ।
इयाय दयितानन्दी द्वीपं नन्दीश्वराभिधम् ॥ १२९ ॥

नन्दीश्वराब्धिवेलाद्रिचूलायां स्वःपुरोपमा ।
तेने रतिविशालाह्वा[9] स्वविलासाय तेन पूः[10] ॥ १३० ॥

तत्र तच्चारुता[11]मोहविस्मृतस्वर्गसौरभः ।
स खेलति सुखे लीनो महेलारसहेलया ॥ १३१ ॥

वनीवद् अवनीर्दग्धा विलीनेन्दुरिव क्षपा ।
निःश्रीकाऽद्य पुरी साऽभूद् आसन्नविपदेतयोः ॥ १३२ ॥

मत्वे[12]दमनुजीविभ्यस्तावासन्नविपद्द्रुतौ ।
अहं बोधयितुं गच्छन्नादिनाथमिहागमम् ॥ १३३ ॥

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1. NP °छलात्°. 2. K °दवृर्तं°. 3. NPK °निस्तुंश°. 4. K °त्याश्रु°. 5. NPK °स्वा°. 6. NK °स्त्वगुणानैंदी°; P °स्त्वगुणानैंद्री°. 7. NK ताहृगुणानां. 8. NK repeat सौधर्ममन्दिरः. 9. NPK रतिविलासा°. 10. K तः. 11. NK °चारुतो°. 12. K मन्वेद°.

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ततस्त्वमिह दृष्टोऽसि राजन् हृष्टोऽस्मि तत्तथा ।
यथा प्रियसुहृद्बोधगतिवेगोऽपि विघ्नितः ॥ १३४ ॥

स्वर्लोके मत्पतिर्भूमिलोके त्वं मेघवाहनः ।
पतितुल्याधिपत्येन तेन मान्यतमोऽसि मे ॥ १३५ ॥

न युक्तः शून्यहस्तस्य मान्यैः प्रथमसङ्गमः ।
एनं व्यसनसंहारं हारं[1] राजन् गृहाण तत् ॥ १३६ ॥

श्रीदेव्याऽसौ स्वसर्वस्वसारो हारोऽर्पितः पुरा ।
शच्यै नामेययात्रायां भजन्त्यै भूषणाद्भुतम् ॥ १३७ ॥

देव्यै प्रियङ्गुसुन्दर्यै श्रयन्त्यै मत्प्रियापदम् ।
सखीस्नेहेन दत्तोऽयं पुलोमसुतया[2] स्वयम् ॥ १३८ ॥

मया नन्दीश्वरद्वीपयात्रायां जगृहेऽधुना ।
तत्कण्ठादेष तत्प्रेमदुग्धार्णवतरङ्गवत् ॥ १३९ ॥

अयं चन्द्रातपो नाम जितचन्द्रातपोऽर्चिषा[3] ।
अगोचरश्चर्मदृशां दृश्यस्ते मत्प्रभावतः ॥ १४० ॥

गृहीतेनामुना नाशं यास्यन्ति विपदस्तव ।
उर्वरावरसर्वेऽपि फलिष्यन्ति मनोरथाः ॥ १४१ ॥

मत्प्रियाया ममाप्यल्पायुषोर्मर्त्यत्वमीयुषोः[4] ।
दृष्टः कदापि त्वद्वर्ती यद्येष स्मारयेज्जनी ॥ १४२ ॥

इत्युक्त्वैष ददौ हारं समाहारं शशित्विषाम् ।
हर्षान्नृपोऽपि जग्राहानुकूलग्रहजालवत् ॥ १४३ ॥

याम्याशु व्यसनासक्ति[5]व्याकुलाय सुमालिने ।
इत्युदित्वाऽथ विद्युद्रुज्जगाम ज्वलनप्रभः ॥ १४४ ॥

तद्विस्मयस्मितमनाः स्थित्वा तत्र क्षणं नृपः ।
हारं बद्ध्वोत्तरीयान्ते विहारं प्राविशत् प्रभोः ॥ १४५ ॥

कल्पितार्थप्रदैः स्वामिन् साम्यं कल्पद्रुमिः क्व ते ।
कुर्वाणस्य जनान्[6] विश्वमूर्धन्यान् ध्यायतः पदौ ॥ १४६ ॥

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1. K drops हारं. 2. K पुलामसुतया. 3. K °र्विषा. 4. NK drop the part of the vs. after ममाप्यल्पायुषोः. 5. K °संति°. 6. NPK जनात्.

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इति नाभेयदेवाह्रिसेवासफलितक्षणः ।
पुनः केलिवनं क्ष्मापः प्रापार्णवमिवार्यमा ॥ १४७ ॥

सन्ध्याविधिं विधायाऽथ लक्ष्मीमभ्यर्च्य भूविभुः ।
प्रमोदोत्पुलकस्मेरकपोलफलकोऽवदत्[1] ॥ १४८ ॥

यो[2] योगचक्षुषां दृश्यः सोऽपि चर्मदृशा मया ।
यददर्शि सुरो देवि स प्रसादस्तवाद्भुतः ॥ १४९ ॥

देवि त्वत्सेवनतरोरतुल्यस्य[3] फलिष्यतः ।
पुष्पोद्गम इवादर्शि मया हारः प्रभावभाग् ॥ १५० ॥

किन्तु यं देवि दिव्याङ्गं त्वं कण्ठे कृतपूर्विणी ।
न स हारो महारोचिरुचितो मदलङ्कृतौ ॥ १५१ ॥

इत्यालपन्निलापालस्तं हारं स्तबकीकृतम् ।
निन्ये[4] श्रीदेवतापादपद्मलीलामरालताम् ॥ १५२ ॥

प्रत्यङ्गरङ्गदुत्तुङ्गपुलकाङ्कुरभासुरः ।
मन्त्रजापलयं प्राप ततः क्ष्मापशिरोमणिः ॥ १५३ ॥

तदाखिलजगद्भङ्गभयं दिविषदां ददत् ।
महाट्टहासः कोऽप्यासीद्[5] ब्रह्माण्डं खण्डयन्निव ॥ १५४ ॥

अचालीदचला[6] तेन सद्रुमाब्धिकुलाचला ।
ध्यानात् तस्य न रोमापि नरोत्तंसस्य चुक्षुभे ॥ १५५ ॥

ततः श्रीप्रतिमारूपदृगन्तवर्त्मभित्तिताम् ।
झगित्यगच्छद् वेतालः[7] कश्चिद् भालधुताम्बरः ॥ १५६ ॥

देहावयवसन्दोहीकृतक्षितिधरोत्कर[8]म् ।
रोमस्तो[9]मीकृतमणिच्छायापिङ्गोरगव्रजम् ॥ १५७ ॥

केशीकृतानलज्वालं भ्रूस्थिरीकृतविद्युतम् ।
दृग्पिङ्गतारायुगलीकृततिग्मकरद्वयम् ॥ १५८ ॥

दन्तीभूतमिल[10]द्भूतभविष्यक्षयवासरम् ।
मुखीकृतश्वभ्र[11]मुखं जिह्वाग्रीकृततक्षकम् ॥ १५९ ॥

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1. K °ऽवदन्. 2. NK यौ. 3. NK °रनुल्पस्य; P °रतुल्पस्य. 4. NPK नित्ये. 5. NPK °प्यासीन्ब्रह्मांडं. 6. N आचालीश्चला. 7. NK वेताल°. 8. NK °क्षरम्. 9. NK रोमं. 10. K °गिलद्°. 11. NK °श्वभ्रं°.

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नखावलीभूतकालरात्रीसन्ध्याभ्रमण्डलम् ।
नाभीतानीतपातालं विलेपीकृततामसम् ॥ १६० ॥

भीषणं भीषणानामप्युच्चैः कालमिवाङ्गिनः ।
फेत्कारत्रस्त[1]जगतं श्वासा[2]कुलकुलाचलम् ॥ १६१ ॥

क्षुत्तृष्णाभुक्तपीतस्वमांसरक्तमिवाभितः[3] ।
अस्थिचर्मावशेषत्वात् करालं वर्ष्म बिभ्रतम् ॥ १६२ ॥

भियामभूमिस्तं वीक्ष्य स्मितधौतरदच्छदः ।
धीर[4]गम्भीरया वाचा प्रोवाचावनिवल्लभः ॥ १६३ ॥

जगद्विलक्षणाकारधारीधाराधरद्युते[5] ।
कस्त्वं मे श्रीमुखालोकविघ्नीभवसि दिश्यताम् ॥ १६४ ॥

अथाननोच्छल[6]ज्ज्वालास्फुलिङ्गालिङ्गितोऽम्रया ।
दहन्निव दिवं वाचा व्याचष्टासौ निशाचरः ॥ १६५ ॥

अयि मूढ समारूढमहिमानं न वेत्सि माम् ।
श्रीदेव्यनुचरं रात्रिचरं नाम्ना महोदरम् ॥ १६६ ॥

श्रियोऽहं परिवारत्वान्न पूर्वं पूजितस्त्वया ।
अत एतन्मुखालोकविघ्ननिघ्नीभवामि[7] ते[8] ॥ १६७ ॥

जगौ च जगतीशस् तमज्ञानान्न त्वमार्चितः ।
तत् प्रसीद महाभाग बलिं दास्यामि तेऽमितम् ॥ १६८ ॥

सोऽपि भूपमभाषिष्ट राजन् पलभुजो वयम् ।
बलिधान्यैर्न तृप्यामो[9] दुग्धैरिव सुधाभुजः ॥ १६९ ॥

अभ्यधाच्च धराजानिर्जाने वो जङ्गले रतिः[10] ।
हन्ति हन्त न मत्पाणिः प्राणिनस्तु निरागसः ॥ १७० ॥

अथावोचत वेतालः क्षमापाल कति न त्वया ।
राजानो जघ्निरे द्दप्यदमरैः समरैः पुरा ॥ १७१ ॥

यो हन्यमानः शौर्येण चमत्कारं चकार ते ।
कपालं लोकपालस्य तस्य कस्यापि यच्छ मे ॥ १७२ ॥

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1. NK °त्रस्त°. 2. NKP स्वासा°. 3. K °वासितः. 4. NK धरे°. 5. NPK °द्युतेः. 6. NP °नोछल°. 7. NK °निघ्ना°. 8. NK °भवामिति. 9. K नृप्यामो. 10. P रतिं ; K रता.

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तत्कपालकलापूतैः पयोभिस्तर्पयन्[1] पितॄन् ।
राजर्षेस्तव हर्षेण यशो गायामि दानजम् ॥ १७३ ॥

भूपोऽथ भारतीं भेजे भवद्भावमजानता ।
चक्रे[2] नेदृङ्[3] नृकोटीरकरोटिग्रहणं मया ॥ १७४ ॥

कृतिन्[4] प्रतीक्षसे कञ्चित् कालं यदि तदिच्छया ।
तादृशस्य शिरो दास्ये तुभ्यं कस्यापि भूभुजः ॥ १७५ ॥

यद्युत्सुकोऽसि कार्यं च यदि ते परिपूर्यते ।
तदेनं मङ्क्षु मन्मौलिं गृहाणानुगृहाण माम् ॥ १७६ ॥

इत्यात्तवाचि भूचन्द्रे हृष्यन् विकचलोचनः ।
वेतालः सैष तत्कालकार्योत्तालः समालपत् ॥ १७७ ॥

किं कुर्वेऽन्य[5]कपालैश्चेत् त्वत्कपालं[6] लभे विभोः ।
किं चन्द्रताराभ्युदयैर्भानुमान् अभ्युदेति चेत् ॥ १७८ ॥

तद् गृहाण महीभर्तः कर्तरीं मम निःसमाम् ।
स्वामिद्रोहमसौ दिव्यो न करिष्यत्यसिस्तव ॥ १७९ ॥

अथाऽभ्यधत्त भूभर्ता कर्ता सर्वमसिर्मम ।
स्वामिद्रोहो हि भृत्यस्य भर्तुरादेशलङ्घनम् ॥ १८० ॥

इत्युक्तिसमकालं स करवालं भुजालराट् ।
चकर्ष हर्षनिर्मग्नः कोशात् कोशो गुणश्रियाम् ॥ १८१ ॥

प्रथिताऽभ्युदितिं रोमाङ्कुरैः सत्त्वाङ्कुरैरिव ।
सोऽथ वामकराकृष्टशिराः स्कन्धे न्यधादसिम् ॥ १८२ ॥

असृग्भिर्दर्शयत्युच्चैस्ततः छेदानुरागिताम् ।
छिन्धि छिन्धि रयेणेति ब्रुवाणे कीकसक्वणैः ॥ १८३ ॥

स्कन्धे स्वस्वछिदोत्कण्ठाकण्डूलावयवव्रजः ।
यावच्छक्ति दृढेनाशु करेणासिमवाहयत् ॥ १८४ ॥

छिन्नार्धमूर्ध्नस्त[7]स्याथ चाल्यमानोऽप्यशक्तितः ।
चित्रन्यस्त इव च्छेदे करवालश्चचाल न ॥ १८५ ॥

रे रे परोपकारेषु नित्याकुण्ठो भवद् भवान् ।
कुण्ठः परोपकारेऽस्मिन् बद्धमुष्टिस्त्वमद्य किम् ॥ १८६ ॥

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1. NPK तर्पयेत्. 2. वक्रे. 3. NPK नेदृग्. 4. NPBK कृतीन्. 5 NK °स्य°. 6. B drops °लं. 7. NPBK °मूर्ध्वं°.

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इत्युपालभ्य भूपालः खड्गं भून्यस्तमस्तकः ।
उद्रिक्तशक्तिः पाणिभ्यामुभाभ्यामभ्यचालयत् ॥ १८७ ॥

तथाऽप्यचलतामाजि कृपाणे कोपशोणरुग् ।
अलं पलादाद्[1] आदातुमातुरः सोऽयमुत्थितः ॥ १८८ ॥

तत्क्लेशमूर्च्छाधिगमग्लानेन्द्रियचयस्ततः ।
क्ष्मायामुपाविशत् सिंहचपेटार्त्त इव द्विपः ॥ १८९ ॥

ततः शुभ्रै[2]रलङ्कारैर्मिथः सङ्घटनादिभिः ।
अलङ्कृता[3] कृतासेवै[4]स्त्रैलोक्यसुकृतैरिव ॥ १९० ॥

उन्निद्रैर्मुखचन्द्रस्य चन्द्रिकाप्रसरैरिव ।
शुभ्रताविभ्रमावासैर्वासोभिः शोभिताकृतिम् ॥ १९१ ॥

द्राग् अङ्गसङ्गिनीर्मुक्त्वा सुरद्रुमसुमस्रजः ।
लोलाभिरलिमालाभिः सेव्यमानमुखानिलम् ॥ १९२ ॥

सारं शारीरसौरभ्यमभिलुभ्य[5]द्भिरुन्मदैः ।
आलिङ्गिता गाढतमं समन्ताच्चन्दनादिभिः ॥ १९३ ॥

हृदा चापप्ररूढस्य सेवकेषु फलिष्यतः ।
प्रसादपादपस्येव प्रसूनं दधतीं स्मितम् ॥ १९४ ॥

दीर्घदारिद्र्यदुष्टाहिदष्टात् कष्टदशास्पृशः ।
जनान् जीवयितुं दृग्भ्यां वर्षन्तीममृतच्छटाः ॥ १९५ ॥

दिव्यालङ्कारगर्विष्ठैः सर्वद्रव्याधिदेवतैः ।
असङ्ख्यातैः परिवृतामिन्दुमूर्तिमिवोडुभिः ॥ १९६ ॥

दिव्यप्रेक्षणकोद्योतद्योतमानविमानगाः ।
नृपः स्वप्न[6]मिवैक्षिष्ट लक्ष्मीमक्षीणसाहसः ॥ १९७ ॥ कुलकम् ॥

चिह्नादिभिः परिज्ञाय कृतावस्थोचिता[7]नतिम् ।
गिरा प्रसादमूर्त्येव देवी भूपालमालपत् ॥ १९८ ॥

भद्र त्वद्भक्तिसङ्ग्रामिरुच्छङ्गीकृतसम्मदा ।
तुष्टाऽस्मि ते यशस्कन्द किं ददामि वरं वृणु ॥ १९९ ॥

श्रीदेवीदर्शनसुधासेकमूर्छितमूर्छनः ।
तदाऽवदन्मुदा मन्दवेदनो मेदिनीपतिः ॥ २०० ॥

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1. K पलंदाद्°. 2. NK शुचै°. 3. B अलंकृता°. 4. K कृतासवै°. 5. BK लुब्ध° 6. N °स्वप्न°. 7. NK °विता°.

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दिवि दिग्विजयस्तम्भदम्भोद्यत्पुलकाङ्कुरा ।
भुक्तैव त्वत्प्रसादेन रसाब्धिरसना[1] मया ॥ २०१ ॥
येषां देवाधिदेवांह्रिसेवास्वेवानतं शिरः ।
राजानो मां नमश्चक्रुस्तेऽपि वेपितविग्रहाः ॥ २०२ ॥
धर्मामृताब्धिसञ्चार्यनिर्मर्यादितया मया ।
मोचितं पापपङ्काच्च तापातङ्काच्च विष्टपम् ॥ २०३ ॥
अत्यर्थमर्थिनां पूर्वं पूरयित्वा मनोरथम् ।
पश्चात् तेषु[2] महादानैः पूरितः स्वमनोरथः ॥ २०४ ॥
किन्त्वद्यैवाहमस्यास्थिखण्डमात्राप्तिपूरणम् ।
शक्तः पूरयितुं कीर्तिनमनो न मनोरथम् ॥ २०५ ॥
तद् देवि मित्रदम्भेन स्तम्भितः केनचिद् द्विषा ।
तथा कुरु यथाऽसिर्मे मौलिलावाय धावति ॥ २०६ ॥
सहर्षा गाढहर्षाणि तत्सत्त्वोत्कर्षतस्ततः ।
पश्यन्ती परिवारस्य वदनानि रमाऽवदत् ॥ २०७ ॥
सर्वोऽप्ययं परीवारः शान्ताचारतमो मम ।
कपाली पलभुग् मद्यकामी नामीषु कश्चन ॥ २०८ ॥
विशेषान्मत्प्रतीहारो महात्मायं महोदरः ।
क्रीडां वत्स भवत्सत्त्वपरीक्षार्थमिति व्यधात् ॥ २०९ ॥
तद् परीक्षितसत्त्वोऽसि वरवीर वरं वृणु[3] ।
दुर्लभं तव यत् किञ्चिन् नितरां वितरामि तत् ॥ २१० ॥
अथाह स हसन् देवि सोऽयमस्तु यथा तथा ।
अहं तु पालयाम्येव पतिपन्नं शिरोऽर्पणम् ॥ २११ ॥
तद् प्रीता देवि चेत् खड्गस्तम्भं संभज्यतां ततः ।
भविष्यत्यन्यथा मृत्युरित्थमेव स्थितस्य मे ॥ २१२ ॥
तदा लक्ष्मीरमन्देऽस्मिन् सन्देहे पतिता सती ।
किङ्कार्यत्वजडा सद्यो हृदा सस्मार भारतीम् ॥ २१३ ॥
ततस्त्रिभुवनाधीशैर्धीकृते सेविताऽभितः ।
प्रत्यक्षीभूय वाग्देवी किञ्चिद् गुप्तं श्रियेऽदिशत् ॥ २१४ ॥

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1. = °रशना. 2. P पश्चात्तैषु. 3. N वृणु.

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अथाभ्यधत्त भूनाथं श्रीरसौ वीर सम्प्रति ।
त्वत्खड्गोऽयं हतस्तम्भो यथाभीष्टं विधीयताम् ॥ २१५ ॥

इत्युक्तिसमकालं स स्वं शिरस्तरवारिणा ।
छित्वा गृहाणेदमिदं वदन् क्षिप्त्वाऽर्थिनं प्रति ॥ २१६ ॥

द्राग् उत्थायाक्षिविक्षेपभ्रूभङ्गादि मुखे सृजन् ।
श्रियोऽग्रे चारुचारीभिः कबन्धेन मुदाऽनटत् ॥ २१७ ॥

न याति जीवितं यावत् तावल्लक्ष्मीः[1] स्वयं स्यात् ।
धराधरस्य मूर्धानं कबन्धरकन्धगं व्यधात्[2] ॥ २१८ ॥

कमण्डलुजलेनैवममृतपरिपन्थिना ।
वाग्देवी तच्छिरोऽसिञ्चद् अव्रणं च बभूव तत् ॥ २१९ ॥

शिरश्छेदोच्छल[3]द्रक्तसङ्गमङ्गमिलापतेः[4] ।
स्वयमक्षालयल्लक्ष्मीर्वाग्विक्षेपरत्वयं पयः ॥ २२० ॥

अथैनं श्रीर्जगौ नास्ति तव सत्त्वोचितो वरः ।
तद् किञ्चिद्याचया मुख्य नृणां मामनृणीकुरु ॥ २२१ ॥

अथ प्रीतिसरित्पूरदूरक्षिप्ताधिबन्धनः ।
भूपोऽभ्यधात् प्रसन्नाऽसि यदि स्वामिनि तद् द्रुतम् ॥ २२२ ॥

तथा कुरु यथा देवी सा सती मदिरावती ।
सूनोर्दिग्विजयाख्यानैरानन्दाश्रूणि मुञ्चति ॥ २२३ ॥

वैदग्ध्येनाप्यगाधेन स[5]त्त्वेनेवास्य वश्यगा ।
देव्यवादीत् कियदिदं भूयात् तेऽन्यदपि प्रियम् ॥ २२४ ॥

अहं त्रैलोक्यवस्तूनि तेषामेषा तु जीवितम् ।
वाग्देवी जगतां देवी वन्दस्वेमां मुदा नृप ॥ २२५ ॥

अथ भूपोऽनमद् वाणीं वाणी चाशिषमब्रवीत् ।
भविष्यति भवत्सूनुरनूनज्ञानधीरिति ॥ २२६ ॥

कण्ठे रोप्यं सुतस्यायं दिग्जयेषु प्रभावभाग् ।
इति चन्द्रातपं हारं स्वयं राज्ञे रमाऽर्पयत् ॥ २२७ ॥

इदं महाविपद्धाती सङ्कटे धार्यमित्यदात् ।
निजं बालारुणाह्वं च राज्ञे श्रीरङ्गुलीयकम् ॥ २२८ ॥

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1. NPK °ल्लक्ष्मी; B °ल्लीक्ष्मी. 2. PB न्यधाव; N त्वधात्. 3. NP °च्छलद्°. 4. N °मिलापातः; P °मिलापातः; B °लिलापतेः. 5. NP सात्त्वेने°; K सत्त्वेने°.

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नृपमालोक्य वाग्देवीश्रीदेव्यौ तरलं ततः ।
निमेषेण तिरोभूते त्रिलोकीनयनायिते ॥ २२९ ॥

क्षणमुद्विग्नचित्तोऽथ प्रमोदभरभागपि ।
स्थित्वा तत्र धरित्रीन्दुः पत्रशालामुपागमत् ॥ २३० ॥

सज्जितं तत्र संस्तारकुशलैः[1] कुशसंस्तरम् ।
श्रान्तः शिश्राय विश्रामकामः क्ष्माकामिनीपतिः ॥ २३१ ॥

तत्र तत्तादृगाश्चर्यप्रभावचयचिन्तनैः ।
क्षणवद् गमयामास क्षणदां क्षोणिवासवः ॥ २३२ ॥

कृतप्रभातकृत्योऽथ मित्रमन्त्रीबुधादिभिः ।
सेवाहेवाकिभिर्लोकैरैक्ष्यालोकि मुदा नृपः ॥ २३३ ॥

मुखानुरागप्रीताय तस्मै वर्गाय पृच्छते ।
रात्रिवृत्तान्तमाचख्यौ हृष्यद्रोम्णे[2] नृणां मणिः ॥ २३४ ॥

हारं चन्द्रातपं बालारुणाख्यं चाङ्गुलीयकम् ।
अदर्शयच्च चन्दार्कजीवितव्ये इवेह सः ॥ २३५ ॥

ततः पुरप्रवेशाय विज्ञप्तस्तैरिलापतिः ।
श्रियं प्रणम्य प्रोवाच रत्नाध्यक्षं महोदधिम् ॥ २३६ ॥

सद्धर्मस्य सितैर्हर्षहसितैरिव निर्मितः ।
हारोऽयं प्रत्यहं पूज्यः स्वामिष्टमिव दैवतम् ॥ २३७ ॥

रत्नाङ्गुलीयमेतच्च यमदिग्जयवर्तिने ।
वज्रायुधाय सेनान्ये प्रेष्यं प्रौढप्रभावभृत् ॥ २३८ ॥

वाच्यो विजयवेगाख्यरतद्विश्वास[3]पुमानिति ।
वज्रायुधाङ्गुलौ क्षेप्यमेतत् समरसङ्कटे ॥ २३९ ॥

इति हारं च तं रत्नाङ्गुलीयं च महोदधेः ।
समर्प्य सपरीवारः पुरं प्रत्यचलन्नृपः ॥ २४० ॥

तृणानीव महेन्द्रादीन् अथानन्दाम्बुधेर्बहिः ।
क्षिपत्सु[4]त्कर्षकल्लोलैरुल्लसद्भिर्मुहुर्मुहुः ॥ २४१ ॥

सर्वाङ्गभूषणमणिश्रीसङ्क्रान्तनभोमणिः ।
नभोमणीनाममितश्चक्रैरिव कृताकृतिः ॥ २४२ ॥

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1. N repeats कुशलैः. 2. B °द्रोम्ले. 3. NPBK °विस्वास°. 4. P क्षिपत्नु°.

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उद्यद्भिर्बन्दिवृन्दानां शब्दैर्जयजयादिभिः ।
वाद्यस्य पञ्चशब्दस्य शब्दसत्तामपीरयन् ॥ २४३ ॥

दूराद् अभ्यापतन्तीभिश्चिराय विरहादिव ।
उत्काभिरवनीभागान् आलिङ्गन्निव दृष्टिभिः ॥ २४४ ॥

ततः स्त्रीवृन्दनेत्रारविन्दवन्दनमालिकाम् ।
उदारवारणारूढो भूविभुः प्राविशत् पुरीम् ॥ २४५ ॥ कुलकम् ॥

सभागौरश्चिरं पौरकृतमाङ्गलिकक्रमः ।
स मन्दिराधिदेवीनामपि नेत्रोत्सवोऽभवत् ॥ २४६ ॥

गत्वा शक्रावतारादितीर्थेषु जिनपूजनैः ।
स्वं यशोऽगाययत्[1] सोऽथ पुष्पस्रग्भृङ्गकूजनैः ॥ २४७ ॥

ततस्तूर्यत्रयलयध्वस्तत्रिविधपातकः ।
दानं[2] दूनार्थिदौस्थ्योऽयं देवतावसरं व्यधात् ॥ २४८ ॥

मधुराहारयोगेषु जातदृग्मीलनो मुहुः ।
सुधान्धसोऽप्यनिमिषान् भोजनेन जिगाय सः ॥ २४९ ॥

ततश्चित्तार्त्तिदमहामोहरोगनिबर्हणम् ।
स पपौ कविगोष्ठीषु किञ्चित् काव्यरसायनम् ॥ २५० ॥

ततश्च पूर्वदिग्भागात् तमसामागमिष्यताम् ।
जगच्छायाह्वये ध्वान्ते सम्मुखीनेऽभिधावति ॥ २५१ ॥

पश्चिमाचलचूलाग्रसूर्यकान्ताग्निकान्तिभिः ।
व्यग्रीभूत इवादित्येऽम्भोधिपाताभिकाङ्क्षिणि ॥ २५२ ॥

निशापतिपथोत्पस्य चकोर[3]कुलचक्षुषाम् ।
प्रभये चारुणीभूते व्योमवर्त्मनि सन्ध्यया ॥ २५३ ॥

सन्ध्याविधिं विधायासौ सुकृती जगतीपतिः ।
सेवाकृन्नेत्र[4]कुमुदं मुदं निन्ये मुखेन्दुना ॥ २५४ ॥

जगाम याममात्रायां यामिन्यामथ पार्थिवः ।
मन्दिरं मदिरावत्याः पद्धयां मन्दं हृदा द्रुतम् ॥ २५५ ॥

भर्तुस्तत्कालकर्तव्यप्रत्याकुलसखीकुला ।
अभ्युत्थानं व्यधाच्चित्तमदिरा मदिरावती ॥ २५६ ॥

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1. NPBK यशोगाययन्°. 2. NPBK दानदूना°. 3. NP चाकार°. 4. PB °कृत्नेत्र°; K °कृन्नेत्र°.

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अलङ्कृते ततः शय्यां शुभ्रसज्जोत्तरच्छदाम् ।
नरेन्द्रः शारदीमब्दलेखामिव सुधाकरः ॥ २५७ ॥

वरालङ्करणा देवी हैममासनमासदत् ।
तुङ्गं मेरुगिरेः शृङ्गं कल्पवल्लीव सा पुरः ॥ २५८ ॥

तौ[1] दम्पती तदान्योन्यं मुखपीयूषकुण्डयोः ।
चिरं वियोगसंतप्ते स्नपयामासतुर्दृशौ ॥ २५९ ॥

तयोः परस्परपरीरम्भदम्भामृतप्लुतीः ।
अभीप्सतोः कृतव्याजपूरो दूरे ययौ जनः ॥ २६० ॥

परिरभ्य प्रियां भूपः स्वचरित्ररसं ततः ।
चिरकालवियोगाग्निशमोपायमपाययत् ॥ २६१ ॥

अथानन्दकथास्वादसादरीभूतकर्णयोः ।
दशं दशैव पिबतोस्तयोरासीन्निशा कृशा ॥ २६२ ॥

निशाशेषे दृढाश्लेषवशाद् दृग्मीलनं तयोः ।
यत्तदाऽजनि निद्रायास्तदेवा[2]वसरं ददौ ॥ २६३ ॥

उदारसारशृङ्गारमिन्दुसुन्दरदीधितीम् ।
अवतीर्णं दिवः[3] स्वैरमैरावणमिभप्रभुम् ॥ २६४ ॥

स्वपाणिधृतयोः स्वर्णमयमङ्गलकुम्भयोः ।
आपिबन्तं पयः स्वप्ने ददर्श मदिरावती ॥ २६५ ॥

ततो जेतव्यराजीवप्रथमोन्निद्रचक्षुषः ।
आख्यद् देवी नृदेवस्य स्वप्नमुद्दामसम्मदा ॥ २६६ ॥

प्रियां सत्पुत्रसम्पत्तिं[4] व्याख्यायाथ प्रमोद्य सः ।
धर्म्याणि निर्ममे प्रातःकृत्यानि जगतीपतिः ॥ २६७ ॥

अथार्हन्नीति[5]लीलाभिर्निशां शृङ्गारभङ्गिभिः ।
नयति क्षितिपे गर्भं दधार मदिरावती ॥ २६८ ॥

प्राग्वीराणां चरित्राणि शृण्वत्युत्पुलकाकृतिः ।
सा बभञ्जोद्भवप्रज्ञा व्यासानामपि संशयान् ॥ २६९ ॥

कृतिना याचकं वीक्ष्य सा चकम्पे कृपालुका ।
अपूरयच्च तं वित्तैराकल्पकुलपूरिभिः ॥ २७० ॥

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1. NK तो. 2. N °स्तंदेवा°. 3. NBK drop the *visarga* after दिव; P adds it afterwards. 4. NPBK °संपत्ति. 5. BK °नीति°.

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सञ्चरन्ती करे यस्याः सा चक्रावलम्बनम् ।
अजीगणत् तृणमसौ वीरानप्यचलाचलान्[1] ॥ २७१ ॥

उच्चैस्तेजस्विनोऽर्कादीनपि प्रेक्ष्य[2] चुकोप सा ।
नवग्रहाङ्कवलयच्छलात् तैरप्यसेवि तत् ॥ २७२ ॥

रत्नकङ्कणमात्रालङ्करणा मुक्तभूषणा ।
सूर्येन्दुयुक्ता निस्तारा प्रातःसन्ध्येव सा बभौ ॥ २७३ ॥

काले रसालवल्लीव फलं विश्वजनेप्सितम् ।
सम्पूर्णदोहदा साऽथ सुखेन सुषुवे सुतम् ॥ २७४ ॥

शिशोस्तेजस्विनस्तस्योत्पत्तौ दीपः समीपगः ।
उद्यदुद्यच्छिखो जज्ञे स्वपक्षाभ्युदयादिव ॥ २७५ ॥

द्रुता गत्या मुखस्मित्या स्फुटं राज्ञः सुतोद्भवम् ।
आख्यन् दास्यो द्रुतश्वासा वचसा पुनरस्फुटम् ॥ २७६ ॥

पूर्वपश्चादुपेतानां तद्वक्त्रीणामभेदतः ।
मुदा नृपो ददौ दौस्थ्यशोषिकं पारितोषिकम् ॥ २७७ ॥

राजा दानोल्लसद्दीनं कारोन्मुक्तरिपूत्करम् ।
जगदानन्दनं चक्रे नन्दनोत्पत्तिमङ्गलम् ॥ २७८ ॥

देवी स्वप्नेऽत्र गर्भस्थे ददर्श हरिवाहनम् ।
इति क्ष्मापः सुतं नाम्ना चकार हरिवाहनम् ॥ २७९ ॥

गुरुणैव गुणग्रामेणान्तः प्रविशता स्वयम् ।
जननीक्षीरगौरेण स शिशुर्ववृधे क्रमात् ॥ २८० ॥

कलागुरुभ्यो भूपेन कलाभ्यासाय सोऽर्पितः ।
तेजस्विभ्यो मणिभ्योऽर्क इव तेजःप्रवृद्धये ॥ २८१ ॥

स्वभावनिर्मलोन्मीलत्कलाजालो हिमांशुवत् ।
शरद्दिनैरिवाद्योति कलाचार्यैः किमप्ययम् ॥ २८२ ॥

आगताभिः कलाभिस्तद्देहगेहस्थिता गुणाः ।
लीलालङ्घितविश्वानि यशोऽपत्यान्यजीजनत् ॥ २८३ ॥

कलाविशेषविज्ञानाद् गुरुरस्माकमप्यभूत् ।
असाविति कलाचार्यैः स कृती पितुरर्पितः ॥ २८४ ॥

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1. PB °चलाद्. 2. P प्रेक्ष्य.

CC-0. Agamnigam Digital Preservation Foundation, Chandigarh.

भूपालस्तत्कलाजालमालोक्य स्वममन्यत ।
श्रेयोमयं मदमयं प्रमोदमयमप्यहो ॥ २८५ ॥

अकारयत् कुमाराय प्रासादमथ पार्थिवः ।
विमानमेव संप्राप्तं दिवस्तद्विरहासहम् ॥ २८६ ॥

कल्पवृक्षीकृतकरो नन्वयं स्तुत्यरूपरुक् ।
गौरकीर्तिर्लसत्पौरलोकालोकमहोत्सवः ॥ २८७ ॥

शूरं[1] चारुगुणग्रामभाजनं राजनन्दनम् ।
पुत्रमै[2]त्र्याय कमपि द्रष्टुं दूतान्नृपोऽदिशत् ॥ २८८ ॥

वीक्षिताशेषभूपालसदसो जगदुश्च ते ।
कुमारमैत्र्ययोग्येन पुंसा विरहितां महीम् ॥ २८९ ॥

चिन्तासन्ततिसन्तप्तमथ भूपं सुदुःस्थित[3]म् ।
व्यजीज्ञपत् प्रतीहार[4]स्त्रिदशाहारतुल्यगीः ॥ २९० ॥

प्रधानपुरुषो दण्डपतेर्वज्रायुधस्य यः ।
ख्यातो विजयवेगाख्यः स देवांह्रीन् दिदृक्षते ॥ २९१ ॥

भ्रूभङ्गरङ्गितदृशा[5] वीशामीशेन तत्क्षणम् ।
आदिष्टो हृष्टचित्तं स तं सभायामवीविशत् ॥ २९२ ॥

हारिवैहारिकाशेषवेष एष प्रभुं भुवः ।
दूरानतशिराः पादोपान्तमेत्यानमत् पुनः ॥ २९३ ॥[6]

भूपालपाणिसंस्पृष्टः पृष्टो हृष्टोल्लसन्मनाः ।
प्रधानमानयुं योग्ये निविष्टः सोऽथ विष्टरे ॥ २९४ ॥[7]

दण्डाधिपोऽरिकरिणामङ्कुशः कुशलीत्यथ ।
सम्भाषितः स भूपेन कृती स्माह कृताञ्जलिः ॥ २९५ ॥

सुरासुरपराभूतिप्रादुर्भूतविभूतिना[8] ।
सोऽस्तु क्वा[9]कुशली स्वामिप्रतापेन पुरस्कृतः ॥ २९६ ॥

देवप्रतापदिव्यास्त्रयोगदक्षः स दक्षिणाम् ।
वशीकृत्य दिशं कृत्यप्रश्नायेह न्ययुंक्त[10] माम् ॥ २९७ ॥

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1. NPK सूरं; B सूरचारु°. 2. N पुत्रामैत्र्या°. 3. NBK दुदुस्थितं. 4. NBK प्रतीहारं°. 5. NBK °दृशां. 6. NPB The expected wrong vs. No. 92 is dropped and No. 93 is given here. 7. NP vs. No. 93 is repeated here. 8. NK °विभूतिनी. 9. NPBK सोस्तुत्का°. 10. NK नियुक्त.

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जितबालारुणं बालारुणं नामाङ्गुलीयकम् ।
साक्षात् ससाक्षिकं[1] रत्ना[2]ध्यक्षस्यार्पि म[3]येह तत् ॥ २९८ ॥
बालारुणगिरा [4]व्युद्यत्कपोलपुलको नृपः ।
ततस्तत्प्राप्तिसमयं साक्षात्कुर्वन्निवाव्रदत् ॥ २९९ ॥
द्विषत्तमोऽरुणेनेव कश्चिद् बालारुणेन वः ।
उपकारः कृतो नाम सङ्ग्रामव्यसने क्वचित् ॥ ३०० ॥
जगौ विजयवेगोऽथ नाथ किं वक्तु[5] मादृशः ।
बालारुणप्रभावोक्तौ न शक्ता वागपि स्वयम् ॥ ३०१ ॥
यन्न कुर्वन्ति भाग्यानि मन्त्रा यत्रातिकातराः ।
देवैरपि न साध्यं यत् पङ्गुर्योगोऽपि यद्गतौ ॥ ३०२ ॥
बालारुणेन तत् किञ्चिदस्माकं नाथ निर्मितम् ।
व्यसनातिशये जन्म जीवितं च विनिन्दताम् ॥ ३०३ ॥
दोर्दण्डडम्बरोपात्ते कुण्डिने दण्डनायकः ।
गते वर्षे सहर्षेण वर्षाकालमवाहयत् ॥ ३०४ ॥
ततो येन जगच्चक्रे यशःकुसुमशेखरम् ।
तं जेतुं सोऽचलत् काञ्च्यां नृपं कुसुमशेखरम् ॥ ३०५ ॥
चलाचलाचलीधूलिगुप्तसप्तहया ततः ।
चचाल त्वच्चमूः[6] कालरात्रिवद् विद्विषां विभो ॥ ३०६ ॥
महीमहेन्द्र त्वन्नुन्नवज्रायुधभयातुरः ।
स भूभृद् अविशत् काञ्चीदुर्गं दुर्ग्राहमब्धिवत् ॥ ३०७ ॥
वापीकूपसरोम्भांसि शुभ्रभांसि पदे पदे ।
बलैरुन्मूलयामास यशांसीव निजानि सः ॥ ३०८ ॥
स्थानस्थानतृणस्तोमदाहजेन दिशोऽखिलाः ।
धूमेन धूमलीचक्रे स्वेन दुर्यशसेव सः ॥ ३०९ ॥
सर्पितृणान्नकाष्ठौघैः पुरे तेनातिपूरिते ।
प्रदुष्टस्त्वत्प्रतापाग्निरिव मूर्त[7]श्चमूपतिः ॥ ३१० ॥
पुरान्तस्तोमरस्तोमः[8] श्यामरतेनाहृतो बहुः ।
प्रशान्तस्वप्रतापाग्निकृष्णाङ्गारकदम्बवत् ॥ ३११ ॥

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1. NPBK °ससाक्षकं. 2. N रत्ना°. 3. NK °स्व पिमिये°. 4. NPBK °प्युपुत्क°.
5. NPBK चकु. 6. NK °चमुं; B चमू. 7. NK मूर्त्तं. 8. N स्तोमरास्तामः.

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स प्राकारो बृहद्वृक्षखण्डवृत्ता[1]श्ममण्डलैः ।
तद्विक्रमाणां शुशुभे रुण्डमुण्डैरिवावृतः ॥ ३१२ ॥
इति सज्जितदुर्गेऽस्मिन् सा पुरी रुरुधेऽभितः ।
त्वद्बलैर्द्वीपभूमीव पूरायातैर्नदीजलैः ॥ ३१३ ॥
स्थलीकृताऽऽशु परिखा प्राकारः[2] परिलङ्घितः ।
निष्क्रान्तश्रीः[3] कृतः शत्रुस्त्वत्सैन्यरजसैव सः ॥ ३१४ ॥
अपारेणोग्रनादेन तुरङ्गौघतरङ्गिणा ।
सा पुरी त्वद्बलौघेन वव्रे लङ्केव वार्द्धिना ॥ ३१५ ॥
प्राकाररक्षा[4]ग्रहणव्यसनव्यग्रकर्मणोः ।
प्रावर्तन्त रणारम्भा वीरसम्भारयोस्ततः ॥ ३१६ ॥
प्रौढं प्राकारमारोढुं ततोऽवतरितुं भुवि ।
रिपुच्छिदे शरैः पद्या इवोर्ध्वाधोमुखैः कृताः ॥ ३१७ ॥
प्राकारमौलिव्योमरथा ववृषुर्यन्त्रराशयः ।
पाषाणभारैरङ्गारैः क्षयाम्भोदा इव क्षितौ ॥ ३१८ ॥
सुरङ्गाभङ्गिभि[5]र्वप्रभित्तिभागान् अपातयन् ।
त्वद्वीरा यन्त्रपाषाणैर्द्वाःकपाटान् अपाटयन् ॥ ३१९ ॥
भज्यमानो भवद्वारैः सज्यमानो निजैर्भटैः ।
वप्रः स प्रैक्षताभाग्यभाग्यमिश्रः पुमानिव ॥ ३२० ॥
परस्य तस्य रुद्धान्नजलस्त्वद्बलमण्डलः ।
उत्तमर्ण इव द्वारेऽधमर्णस्योद्यतः स्थितः ॥ ३२१ ॥
अथानङ्गतिथौ नक्तं मुक्तप्राकारविग्रहः ।
गूढप्रहितनिःशेषमित्रमन्त्रिविशारदः ॥ ३२२ ॥
एकद्विगायनयुतो द्वित्रिवैहासिकावृतः ।
सुखी त्रिचतुरश्लाघाचतुरः पञ्चषा[6]नुगः ॥ ३२३ ॥
सुप्तः पार्श्वेण पार्श्वस्थपुष्पप्रकरतारके ।
शशीव शरदम्भोदे तल्पे तारोत्तरच्छदे ॥ ३२४ ॥
चन्दनस्यन्दिदिग्धाङ्गः पुष्पस्रग्भङ्गभासुरः ।
वसानो वाससी तनूकृतेन्दुमहसी इव ॥ ३२५ ॥

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1. N °वृन्ता°. 2. NPBK प्र.कारपरि°. 3. NPBK निःक्रांत°. 4. PBK °रक्षो°. 5. B The text beginning with °भिर्वप्र etc. of vs. 319 onwards upto °रत्रिन्त्यय ॥ i.e., the end of vs. 520 is lost, as the folios 12 to 18 are missing. 6. NPBK पंचशत्नुगः

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ऊर्ध्वप्रकोष्ठपाणिस्थमूर्धा वज्रायुधस्तदा ।
स्थितोऽनङ्गार्चनारङ्गदङ्गनादत्तदृग् मुदा ॥ ३२६ ॥

इत्यस्मिन् सम्मदामोदजितब्रह्मण्यमानसे ।
क्षयाम्बुद इव स्पर्धी कश्चित् कलकलोऽभवत् ॥ ३२७ ॥

प्रागुत्थित इवोत्थाय करस्फुरदसिस्फुरः ।
तदा वज्रायुधागारद्वार एव व्यलोक्यत ॥ ३२८ ॥

एकतो भवदत्ताद्या भानुवेगादयोऽन्यतः ।
भानुं भास इवोर्वीशास्तं वव्रुस्तीव्ररंहसः ॥ ३२९ ॥

उद्वसन्मूर्धजाः हृष्यद्रोमाणो रज्यदीक्षणाः[1] ।
तत्पुरः प्रास्फुरन्[2] वीरास्तेजोना राजितश्रियः ॥ ३३० ॥

सज्जीभूतं रथमथारुह्य मुह्य[3]द्वयोदयः ।
कटकद्वारभूवज्रार्गला वज्रायुधोऽभवत् ॥ ३३१ ॥

वर्धमानः क्रमेणाब्धेरिव वेलाविलासिनः ।
अतुलस्तुमुलः सोऽथ भीरुणां भयदोऽभवत् ॥ ३३२ ॥

नयने इव वेगस्य मरुतश्चरणाविव ।
त्वरितौ प्रणि[4]धी काण्डरात[5]काचरकौ तदा ॥ ३३३ ॥

पुरो दण्डपतेः श्रूयमाणमुद्वदनैर्जनैः ।
दूरदृष्टागतोत्तीर्णप्रणतावूचतुर्वचः ॥ ३३४ ॥

सम्प्रत्येव युधांदक्ष दक्षिणस्याः प्रतोलितः ।
निःससार बलासारः सारः समरकौतुकी ॥ ३३५ ॥

कोपारुणः कृतान्तस्य दृग् रुचीनामिवोच्चयः ।
मणिप्रणद्धसन्नाहः सोत्साहस्त्वामुपैति सः ॥ ३३६ ॥

निश्चित्याथ रणं प्रा[6]प्तं हर्षादङ्गानि दोष्मताम् ।
रोमाञ्चदण्डैः सन्नाहान् प्रहारस्पृहयाऽनुदन् ॥ ३३७ ॥

सह्य[7]मागतमेवेति दण्डाधिपतिदत्तया ।
अरीन् निरीक्ष्य धावन्तो[8] वीरास्तस्थुस्त्वदाज्ञया ॥ ३३८ ॥

आयान्ती वायुवेगेन रिपुसेनाऽब्धिवीचिवत् ।
मर्यादयेव त्वद्वीरवारेण स्खलिता ततः ॥ ३३९ ॥

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1. K रज्यदक्षणाः. 2. N °स्फुरत्स्वारा°. 3. K मुद्य°. 4. NP प्रणधी. 5. NPK कांडराव°. 6. K प्राप्यं. 7. K सद्य°. 8. NPBK धावतो.

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नीरन्ध्रोड्डीनकाण्डौघच्छन्नेन्दुकिरणे रणे ।
मणिसन्नाहविहितोद्योतेऽयुध्यन्त दोर्भृतः ॥ ३४० ॥

धूलिः[1] क्रुधेव मूर्धानमारोहन्ती पदाहता ।
रक्तै रुषेव वीराणां मूर्धोत्थैः क्षतजैर्युता ॥ ३४१ ॥

चमूभारनमद्भूम्युन्नमच्छेषफणाजुषाम् ।
रत्नानामिव तेजोभिर्वीरासृग्भिर्बभौ रणः ॥ ३४२ ॥

दृढासिदलनोत्थानां प्रवीरैर्बुबुधे युधि ।
सन्नाहरत्नलेशानां स्फुलिङ्गानां च नो भिदा ॥ ३४३ ॥

स कोऽपि समराटोपस्तदाऽजनि तथा यथा ।
प्रवेष्टुं शेक[2]तुर्नेह भयादिव जयाजयौ ॥ ३४४ ॥

इतश्चेतश्च वीराणां विरेजुरसयश्चलाः ।
दोलाधिरूढविजयश्रीलीलालोलवेणिवत् ॥ ३४५ ॥

इत्थं प्रवर्तमानेऽस्मिन् रणे वैरिबलोच्चयात् ।
निर्जगाम रथी कोऽपि प्रगे रविरिवार्णवात् ॥ ३४६ ॥

सक्रमेणाक्रमेणापि युध्यमानैर्धरा[3]धवैः ।
न[4] त्वद्बलं विशन् शेके रोद्धुं सिंह इव द्विपैः ॥ ३४७ ॥

कुत्र वज्रायुधः[5] कुत्र वज्रायुध इति ब्रुवन् ।
वीरान् वज्रायुधोऽस्मीति गिरा[6] कत्यवधीन्न सः ॥ ३४८ ॥

युवानं भानु[6]महसं दर्पिष्टं दर्पणं श्रियः ।
दोष्मन्तमन्तकमिव द्विड्बलानां महाबलम् ॥ ३४९ ॥

तमालोक्य समायातमग्रे वज्रायुधोऽरुधत् ।
चिरलब्धात्मतुल्यारिप्रवीरः प्र[7]धनोत्सुकः ॥ ३५० ॥

स तं प्रोवाच महोष्मणोर्भाग्यैरद्योदपादि यैः ।
दैवेन दर्शयाञ्चक्रे जयभोग्यो ययोर्भवान् ॥ ३५१ ॥

स्फुरत्स्वल्पपरीवारो वीरोत्तंस भवानिह ।
तन् मयापि मितैर्वीरैर्योद्धव्योऽसि यशोर्थिना ॥ ३५२ ॥

वज्रायुधे वदत्येवं स वीरो वीरमानिना ।
वव्रेऽ[9]नुपातिना पत्तिरधिसादिनिषादिना ॥ ३५३ ॥

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1. K धूलि. 2. NPK सेकतु°. 3. NPBK वराधवैः. 4. NP drop न; K तं. 5. N drop कुत्र वज्रायुधः. 6. K गिरः. 7. N drops the text-portion from °महसं..of vs. 349 to धात्म°..of vs. 350. 8. NPBK °प्रवीरप्रधनो°. 9. P °नुपा°.

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ततः प्रववृते युद्धं तस्य वज्रायुधस्य च ।
तृणप्रमाणप्राणानामन्येषामपि दोष्मताम् ॥ ३५४ ॥

निशाचरपिशाचादिकुलैकनयनोत्सवः ।
कृतप्रतिकृतक्रीडासमोऽभूत् समरस्तदा ॥ ३५५ ॥

वज्रायुधं च तं चारिं जयश्रीरगमन्मुहुः ।
तन्मार्गणगणापातसन्मुखोत्पातकौतुकात् ॥ ३५६ ॥

तत्र व्यतिकरे बाणक्षेपलाघवराघवः ।
जयश्रीकार्मणं शत्रोः कार्मुकं दण्डपोऽच्छिदत् ॥ ३५७ ॥

चाप[1]व्यापत्तिमुदितः स्मितधौतरदच्छदः ।
धुनानोऽन्यद् धनुर्धीरः सोऽथ वज्रायुधं जगौ ॥ ३५८ ॥

सुरासुरचमत्कारकारिवैरिपराक्रमाः ।
न मया समजीयन्त वज्रायुध युधः कति ॥ ३५९ ॥

न पुरा वपुराभोगसौम्य भीमं[2] त्वयेव मे ।
केनाप्यदर्शि कोदण्डदण्डखण्डनताण्डवम् ॥ ३६० ॥

तदिदानीं यथाशक्त्याधर[3] स्मर च देवताः ।
अयं न भवसीत्युक्त्वा[4] सोऽसङ्ख्यान् अक्षिपच्छरान् ॥ ३६१ ॥

कोदण्डमण्डलमयं तस्यादर्शि वपुस्तदा ।
नाथ त्वच्चक्रवीराणामिषुचक्रमयं पुनः ॥ ३६२ ॥

यो यो यदस्त्रमस्त्रज्ञश्चकर्ष त्वच्चमूचरः[5] ।
स स तेन समं तेन भुवि काण्डैरलोच्यत ॥ ३६३ ॥

कीनाशः किमयं किं वा रुद्रः कल्पा[6]न्तशल्यकृत् ।
किं मूर्तो मृत्युरित्यासीत् तत्र घ्नति[7]महारवः ॥ ३६४ ॥

यद्यद् उग्रं[8] करे वज्रायुधोऽप्यायुधमग्रहीत् ।
तत्तदैक्षत तत्काण्डवातेन तिलशः कृतम् ॥ ३६५ ॥

द्रुतभिन्नतनुत्राणास्तद्बाणा वज्रदण्डवत् ।
पपुर्वज्रायुधवपुःशोणितानि नता[9]नना: ॥ ३६६ ॥

वीरोच्चये विचैतन्ये व्याकुले दण्डनायके ।
किं कृत्यमित्यहं चिन्तागृहं तत्र तदाऽभवम् ॥ ३६७ ॥

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1. N वाप°. 2. NBK भीम. 3. N °चर. 4. NBK °त्युक्तो. 5. NPBK °वरः. 6. NPBK कल्यांत°. 7. NP घ्रति°. 8. NBK °दुग्रकरे. 9. N नतोननाः.

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हा द्विड्[1]भयं तदोद्भूतं बालारुणजुषोऽपि मे ।
सुधाकुण्डतटस्थस्य निर्मतेर्मृत्युभीरिव ॥ ३६८ ॥
क्षणेऽत्र कोपसंरक्तनेत्रसंरम्भभीषणः ।
ह्रादेन ह्रेपयन् वज्रमरिं वज्रायुधो जगौ ॥ ३६९ ॥
अरेरेऽतिप्रस[2]क्तोऽसि पश्य मामेष ते बलम् ।
बालारुण इव ध्वान्तं रंहसा संहराम्यदः ॥ ३७० ॥
अरेरे किङ्कराश्चक्रं परमास्त्रं समर्प्यताम् ।
इति ब्रवंश्च चक्रेऽसौ पश्चात् पाणिं चलाङ्गुलिम् ॥ ३७१ ॥
तया बालारुणोक्त्याऽथ सञ्जातस्मरणस्तदा ।
अहं सहर्षः सोत्कर्षरोमहर्षोच्चकञ्चुकः ॥ ३७२ ॥
बालारुणाङ्गुलीयं तत् समादाय समुद्गकात् ।
क्षिप्तवानस्मि तं पाणिं तं धृत्वाऽङ्गुलिपल्लवे ॥ ३७३ ॥
आलिङ्गत्यङ्गुलीयेऽथ तस्मिन् वज्रायुधाङ्गुलिम् ।
द्राक् क्षिप्तास्तत्क्षणादर्धपथे पेतुररेः शराः ॥ ३७४ ॥
बालारुणस्य तस्यांशुपटलेऽथ प्रसर्पति ।
अवस्वापोऽभवत् सद्यः कैरवेष्विव वैरिषु ॥ ३७५ ॥
कुचकुम्भानिव स्त्रीणां कुम्भानालिङ्ग्य कुम्भिनाम् ।
रतक्लान्तैरिवासादि सादिभिर्दृङ्[3]निमीलना ॥ ३७६ ॥
पर्याणो[4]पर्यपि स्वापरसमापुस्तुरङ्गिणः ।
विषमेऽपि समेत्येवं[5] निद्रा नयनवल्लभा ॥ ३७७ ॥
रणोच्छल[6]च्छरभ्रष्टवाजिराजिलवैर्मृदौ ।
पृष्ठे[7] रथानां रथिनः सुखिनः सुषुपुस्तमाः ॥ ३७८ ॥
भग्नवैषम्यभावास्तु वपुःपतनभारतः[8] ।
रुण्डमण्डलवेदीषु स्वापमापुः पदातयः ॥ ३७९ ॥
एवं विडम्बनापात्रं शत्रु[9]वर्गं विलोकयन् ।
विस्मय[10]स्मेरनयनः स्वयं वज्रायुधस्तदा ॥ ३८० ॥

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1. NPBK द्विद्भयं. 2. NPK °प्रशक्तो°. 3. NPBK °दृक्निमीलना. 4. N पर्ण्याणा°. 5. P समेत्स्येव. 6. NP रणोछल°. 7. NK पृष्ठे. 8. NPK भारत. 9. NK शत्रुवर्गं. 10. NPK विस्मयं.

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अङ्गुलीयप्रभावेन भग्न[1]प्रधनमूर्च्छनैः ।
सवयोभिः समं वीरैः कैश्चित् प्रचलितोऽग्रतः ॥ ३८१ ॥

कन्दर्पमिव रूपेण मार्तण्डमिव तेजसा ।
तं वैरिणं वीरवरं रथे निद्राणमैक्षत ॥ ३८२ ॥

सुप्तयुद्धोचिताशेषसैन्यस्यारेः समीपगाम् ।
अलब्धनिद्रामद्राक्षीच्चामरग्राहिणीमसौ ॥ ३८३ ॥

कोऽयं युव[2]तमः शक्रोपम[3]विक्रमभाजनम् ।
अयमुत्तिष्ठतीत्यस्मान्[4] सुप्तोऽपि त्रासयत्यसौ ॥ ३८४ ॥

क्षत्रियोऽपि त्रिजगतीं जेतुं शक्तोऽपि लीलया ।
किमेष क्षणदायुद्धं व्यधाद् अक्षत्रियोचितम् ॥ ३८५ ॥

पृष्टा वज्रायुधेनेदं वर्षन्ती चाक्षुषैर्जलैः ।
सा चामरधरा दुःखनिश्वासवदनाऽवदत् ॥ ३८६ ॥

रिपोरस्मिन् पराभूतिं तरणौ तिमिरादिव ।
पश्यन्ती स्फुरदाश्चर्यदुःखार्त्ता निगदामि किम् ॥ ३८७॥

तथापि श्रूयतां स्तूयमानो द्वीपालिपालिभिः ।
सिंहलद्वीपभूमीपश्चन्द्रकेतुरितीरितः ॥ ३८८ ॥

मूर्ध्ना दधति यस्याज्ञां वीरा द्वीपालिपालिनः ।
शेषामिवेष्टदेवस्य श्रीस्थिरीकारकारणम् ॥ ३८९ ॥

असौ समरकेतुस्तत्पुत्रः सर्वत्र विश्रुतः ।
विक्रमेण[5] क्रमेणाथ विनयेन नयेन च ॥ ३९० ॥

न तच्छास्त्रं न तच्छस्त्रं न सा केलिर्न सा कला ।
यत्रास्य विश्वमित्रस्य न विश्रान्तः परिश्रमः ॥ ३९१ ॥

आकस्मिकप्रपातेन वीरेणानेन वैरिणः ।
शमयाञ्चक्रिरे के न पवनेनेव दीपकाः ॥ ३९२ ॥

एकोऽपि कोटिशः शत्रून् अयं दलयितुं क्षमः ।
ख्यातिं सिंह इव प्राप सिंहलक्ष्मापनन्दनः ॥ ३९३ ॥

उग्रेऽस्मिन् विग्रहे जाते राजा कुसुमशेखरः ।
श्रीचन्द्रकेतुमभ्यर्च्य साहाय्यायेनमानयत् ॥ ३९४ ॥

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1. NP भग्न°. 2. N सुव°; K सुप्त°. 3. P °यम° 4. PK °स्मात्. 5. NK drop °क्रमेण after वि°.

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मन्मथस्य तिथावद्य निरवद्यविभूषणः ।
जगाम कामदेवस्य देवागारमयं प्रगे ॥ ३९५ ॥

तत्रायं गच्छदागच्छन्मृगाक्षीवर्गवीक्षणैः ।
नयने रमयामास गमयामास वासरम् ॥ ३९६ ॥

हृदयानन्दकन्दर्पनवोत्सवकुतूहली ।
आजगाम न यामिन्यामप्ययं निजमालयम् ॥ ३९७ ॥

अकस्मादेत्य यामिन्या यामे धामनि सम्भ्रमी ।
बलात्ययमथारातिशमनः समनीनहत्[1] ॥ ३९८ ॥

मन्त्रिभिर्वार्यमाणोऽपि धार्यमाणोऽपि बन्धुभिः ।
दैवादयमिहापत्य प्रत्यपादीदर्शी दशाम् ॥ ३९९ ॥

इत्यालपन्त्यामेतस्यां ध्वान्तकान्तारपावकः ।
प्राचीनाचलचूलाग्रचुम्बि[2]बिम्बोऽभवद् रविः ॥ ४०० ॥

अरे वज्रायुध युद्धं मुञ्च मूढ म्रियस्व मा ।
मृतानां पुनरावृत्तिः क्ष्वेल्याटोपेन जल्पता ॥ ४०१ ॥

सद्यो विद्राणनिद्रेण द्रुतं समरकेतुना ।
अथोपस्थे रथोपस्थाच्चलपाटलचक्षुषा ॥ ४०२ ॥

दृष्ट्वाऽथ निपुणालोकी रिपुणाऽऽत्मानमावृतम् ।
जितंमन्यो गलन्मन्यु[3]रयं जज्ञे नताननः ॥ ४०३ ॥

सन्मान्य महतां मान्यमेनं वज्रायुधस्ततः ।
रथमारोप्य सारथ्यमवाप्यालयमानयत् ॥ ४०४ ॥

कुमारं तुलङ्गताशैला गन्धतैलाभिमर्दितम् ।
तं मल्लाः स्नपयामासुरनुष्णाशीतलैर्जलैः ॥ ४०५ ॥

अथात्तधौतचीरेण[4] वीरेण विमला[5]त्मना ।
प्रशान्तमनसा तेन प्रतेने देवतार्चनम् ॥ ४०६ ॥

अथ वज्रायुधेनात्तव्यजनः स्वजनैः समम् ।
असौ षड्समाहारं बुभुजे[6] भुजभृद्वरः ॥ ४०७ ॥

तृप्तमेकरसस्वादसुधाहारोपहासिनम् ।
ताम्बूलालेपनेपथ्यैस्तमथानर्च दण्डपः ॥ ४०८ ॥

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1. NK समनानहत्. 2. N °वुंबि°; K °बुंबि°. 3. NK °मत्पु°: 4. K °वीरेण. 5. K घिमला°. 6. K बुजुजे.

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हृद्वर्तिरणदुःखौघापह्नवोल्लासितस्मितम् ।
जगौ वज्रायुधो बद्धाञ्जलिस्तं विनयानतः ॥ ४०९ ॥
वीरकोटीर को नाम विक्रमेऽस्तु समस्त[1]व ।
त्वया हतानां वीराणां मुञ्चत्यर्धासनं हरिः ॥ ४१० ॥
शौर्यादिगुणहीनस्ते समः कल्पद्रुमोऽपि न ।
भूभोगमिच्छतां दत्से द्युभोगं हि द्विषामपि ॥ ४११ ॥
मरुच्चरति भोगीन्द्र भोगेन्द्रगजहस्तयोः ।
यदन्तस्तत् तयोरन्तःसारेण त्वद्भुजौ कृतौ ॥ ४१२ ॥
वीरशान्तरसौ मिश्रीभूयाभूतां भवद्दृशौ ।
पृथग्भावेन पश्यन्तौ वीरावीरमयं जगत् ॥ ४१३ ॥
किं वा बहूदितेनेह गुणशौर्यशमादिभिः ।
न[2] भवत्सन्निभः कोऽपि सुरासुरनरादिषु ॥ ४१४ ॥
युधे वज्रायुधेनाहं मर्त्यकीटेन निर्जितः ।
विश्वाजेय गुणामेय मेयमस्तु खिदा तव ॥ ४१५ ॥
पश्य पश्य महाभाग्यदश्यं स्वजयकारणम् ।
इत्यङ्गुलीयं तस्मै स बालारुणमदीदृशत् ॥ ४१६ ॥
तद्विलोकनमात्रेण गात्रे तत्सैन्यदोष्मताम् ।
महाप्रहारजः क्लेशः सद्य एव व्ययं गतः ॥ ४१७ ॥
प्रभाभिरङ्गुलीयस्य प्रभावैश्च चम[3]त्कृतः ।
कुमारः स विसस्मार पराजयभवां शुचम् ॥ ४१८ ॥
दिशन् बालारुणावाप्तिं श्रीसेवारम्भसम्भवाम् ।
तमथानन्दयन् दण्डपतिस्तच्चरितैर्विभो ॥ ४१९ ॥
तत्साहसोक्तिकल्लोलविलोलवदनाम्बुजम् ।
आलपत् तं पुनर्दण्डपतिर्विनयगौरगीः ॥ ४२० ॥
मम क्षमस्व तद् वीर तेने यत् तव विप्रियम् ।
मया जयार्थमक्षत्रोचितं दुर्बलबाहुना ॥ ४२१ ॥
इयं श्रीरयमप्यात्मा त्वदधीनतमौ मम ।
क्षत्रचूडामणे यत्र स्पृहा तत्र गृहाण तत् ॥ ४२२ ॥
नृसिंह सिंहलद्वीपं काञ्चीं वा गन्तुमिच्छसि ।
सम्यक् समं समागत्य क्व त्वां मुञ्चामि कथ्यताम् ॥ ४२३ ॥

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1. N °स्तव. 2. NP त. 3. NK ठमत्कृतः.

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निर्विकल्पमिदं जल्पत्य[1]ल्पभाषिणि दण्डपे ।
वचः प्रचितपीयूष[2]स्वाद[3]मादत्त भूपभूः ॥ ४२४ ॥
वज्रायुध कथं शौर्यवज्रायुध वदस्य[4]दः ।
जगत्यास्ते समस्तेऽपि कस्ते समगुणः पुमान् ॥ ४२५ ॥
तादृक्समरसंरम्भनिर्दम्भभुजविक्रमः ।
जितकाशिनमात्मानं दिशस्यजित[5]काशिनम् ॥ ४२६ ॥
मेघवाहनभूपालप्रतापतपनस्य ते ।
पादान् दधति के नाम न मूर्धसु महीभृतः ॥ ४२७ ॥
भवद्गीतामृतैः क्षीणविषा[6] विषभृतोऽभवन् ।
अनिमेषदृशोऽप्यासन् सुखमीलितचक्षुषः ॥ ४२८ ॥
दुर्वृत्तभूपदलनाधानैर्दानैश्च कैश्चन ।
विश्वं विश्वम्भराचक्रं चक्रे प्रीतिमयं त्वया ॥ ४२९ ॥
विश्वविश्वोपकारिन् मे तत् कुरूप[7]कृतिं कृतिन् ।
मेघवाहनपादाब्जसेवावसरदानतः ॥ ४३० ॥
इत्युक्तवन्तं सम्मान्य तमिलानाथनन्दनम् ।
दण्डेशः प्रेषयामास स्वामिन् इह मया सह ॥ ४३१ ॥
श्रीचित्तहरणौ युष्मच्चरणौ पद्मवत् प्रभो ।
शेखरीकर्तुमुत्कोऽयमुद्यानेऽस्ति कृतास्पदः ॥ ४३२ ॥
इत्थं कथामथाकर्ण्य कर्णयोरमृतं नृपः ।
मुदमभ्यधिकां प्राप पुत्रजन्मोत्सवादपि ॥ ४३३ ॥
तादृ[8]ग्वीरवरालोकौत्सुक्योत्फु[9]ल्लविलोचनः ।
ऊर्ध्वं पुरः प्रतीहारं हरदासमथादिशत् ॥ ४३४ ॥
व्यक्ता तवास्ति भक्तिर्या कुमारे हरिवाहने ।
तां विशेष्यैतदास्थानं तं वीरं तूर्ण[10]मानय[11] ॥ ४३५ ॥
इति क्षितीं[12]न्दोरादेशमासाद्यामन्दसम्मदः ।
तं कुमारमगाद् दण्डी जवोद्दण्डीभवद्गतिः ॥ ४३६ ॥
तं प्रणम्याह्वयन् भक्तिभारतीं स बभार ताम् ।
भेजे तद्भटभारोऽपि चमत्कारोदयं य[13]या ॥ ४३७ ॥

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1. K °त्प°. 2. NK °पियूव°. 3. N °स्थाद°. 4. K वदस्पदः. 5. K °स्पजित°. 6. N °विंषा. 7. NK °कूरूप°. 8. NPBK °तादृक्°. 9. NP °त्पुल्ल°. 10. K नूर्ण°. 11. N °मानय. 12. N क्षितींदो°. 13. NPBK ययौ.

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